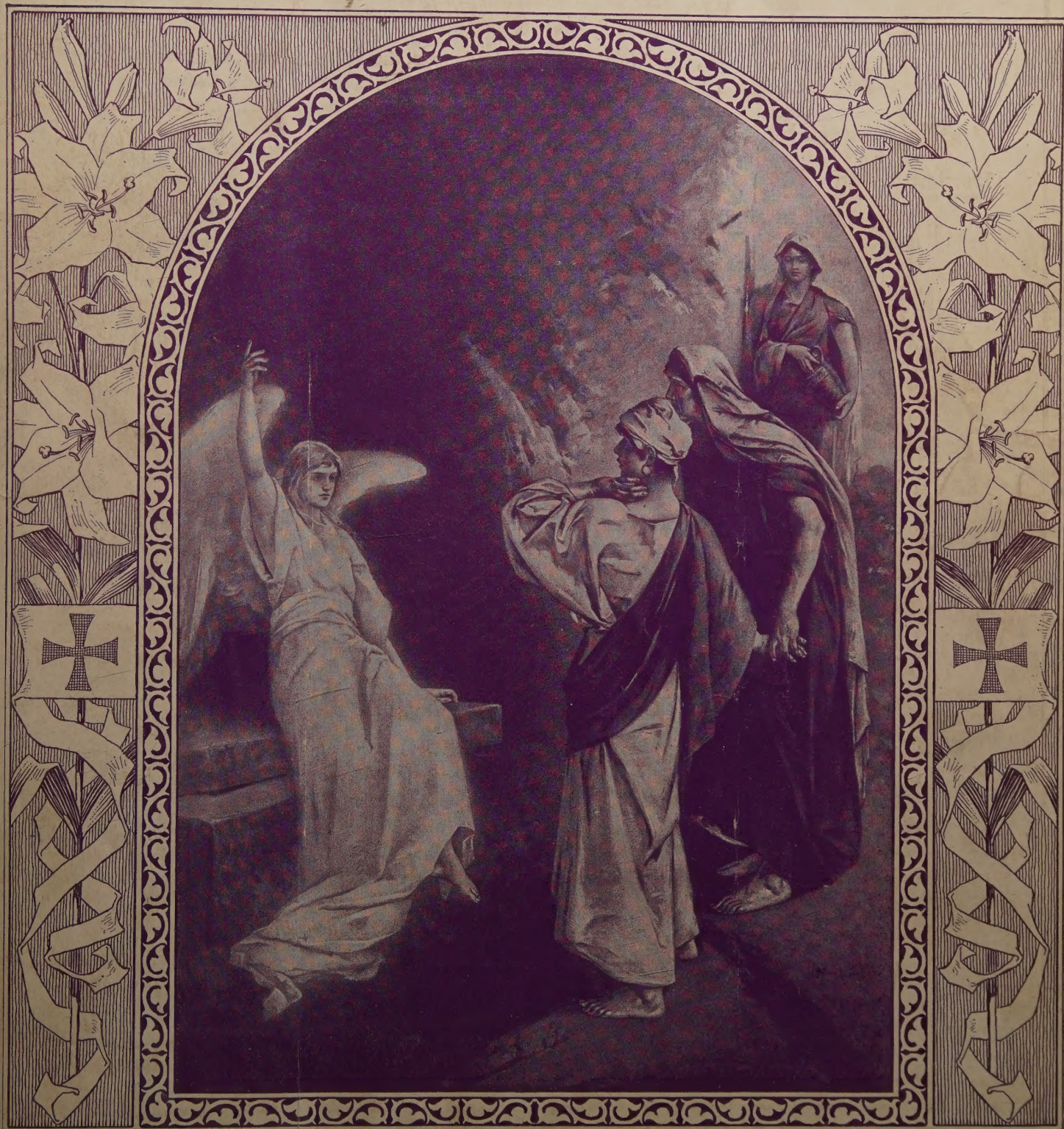


THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION



MARCH, 1921

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The books and divisions of the Bible, telling the kinds of books and where the principal Stories are found?

Can you find

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Can you describe

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A Magazine of Christian Education



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Vol. II

MARCH, 1921

No. 6

Hallelujah, Hallelujah!
For the Lord God omnipotent reigneth.
The kingdom of this world is become the
kingdom of our Lord and of his Christ.
And he shall reign forever and ever,
King of kings, and Lord of lords.
Hallelujah, Hallelujah!

CONTENTS

Cover—Holy Women at the Tomb, Axel Hjalmar Ender	Methods That Have Worked Herbert Wright Gates 269
The Editors' Outlook 242	Current Periodicals in Missionary Education Gilbert Loveland 270
The Easter Message 243	Class Evangelism Warren T. Powell 271
"The Living Christ" . . . Margaret W. Eggleston 244	The Superintendent's Guide to the March Lessons 272
The Minister a Leader of Religious Education George Edwin Pickard 245	Bringing the Holy Land to Jersey . R. M. Crouse 274
Jesus—Our Standard . . . Herman Harrell Horne 246	Cinemas and the Christian Church E. W. Fritchley 275
Immortality on Earth Thelma Lull 247	For Rural Schools Fred Scott Shepard 276
"The Resurrection of Peter" Ernest Bourner Allen 248	Forward Step Day Fred B. Morley 276
Investment John W. Shackford 251	How to Change Apathy to Action Alfred White 277
The Child's World of Fact and Fancy Elizabeth Jenkins 253	The Church That Is in Darien . H. C. Jacquith 278
Eastertide William A. Quayle 255	How One School Grew in Twelve Months M. W. Brabham 279
Hymns and Their Interpretation Reginald L. McAll 256	The Lesson Places Milton S. Littlefield 280
Is Your School Building Character? E. Leigh Mudge 258	Bob's Decorations H. W. Correll 281
Religious Education in France . Blanche Bieler 259	A Junior Program 282
Critical Phases of Growth Benjamin S. Winchester 262	What a Country Sunday School Did Mrs. Isaac Sewell 283
Whose Is the Responsibility? . Alex. B. Lewis 264	An Easter Page From a Primary Superintendent's Scrapbook Edna M. Weston 284
The Life of Christ As Seen Through Our Church Windows May K. Cowles 265	Through Nature to God with Little Children Jessie Eleanor Moore 285
A Senior's Estimate of Her Church School H. V. Mather 268	The Successful Friend Frederick Hall 287
	Among Recent Books 288
	Current Motion Pictures Third Cover

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The Editors' Outlook

ONE HUNDRED FORTY-FIVE carefully selected persons, actively engaged in Sunday-school work, representing seventeen different denominations and all parts of the American continent, furnished much of the data on the basis of which the International Lesson Committee has made an important statement of general policy and undertaken two very significant new tasks. The body of information furnished by this formidable company of teachers, superintendents, pastors, and field-workers was carefully tabulated for the Lesson Committee by a special *Commission of Seven*. Taken together with the reports on circulation received from denominational publishing houses it points clearly to certain general conclusions concerning the International Sunday School Lessons now in use and the lines upon which future courses of study for the Sunday school should be built.

These conclusions include, among others, the following:

1. There is general commendation of such improvement of the Uniform Lessons as has been secured by their departmental adaptation.

2. The International Graded Lessons are rapidly growing in circulation and are giving general satisfaction both in their original closely graded form and as departmentally adapted.

3. There is a widespread demand for courses graded by age-groups.

4. There is need in the present systems of International Sunday School Lessons for more adequate material suited to stimulate a personal decision for Christ and commitment to his service through membership in the Church; for stimulating and guiding young people in their choice of a life work; for training in worship, in mission study and in the functions and duties of Church membership.

5. Lessons for the Sunday school should be pupil-centered rather than material-centered. The aim of the curriculum should be to nurture the growing moral and religious life of the child, and to lead to a permanent commitment of that life to God through Jesus Christ, and to fitness for service in his kingdom. The lesson materials should be chosen with a view to their fitness to accomplish this aim throughout the varying periods of the child's growth, rather than with a view to their logical completeness or chronological order.

6. There is a widespread conviction that neither the Uniform nor the Graded Lessons impart a complete enough knowledge of the Bible, or give to the pupil the disposition and the ability to use God's Word intelligently. At the same time the need is expressed for enough extra-biblical material from nature and present-day social life to give to the pupil a religious attitude toward the world in which he lives, and for enough extra-biblical historical material to give the pupil an adequate impression of the continuity of God's presence and purpose in history.

7. The curriculum should give more opportunity for pupil activity, for training in Christian service, and for the motivation of instruction by the problems and purposes of the pupil in connection with this activity, as well as for the expression in this activity of ideas imparted in instruction.

8. There is a growing demand and opportunity for week-day religious instruction. It would be unfortunate to have a week-day curriculum of religion constructed

independently of the curriculum of the Sunday school. Many express the hope that the International Sunday School Lesson Committee will assume responsibility for providing materials for this important extension of the program of the Sunday school.

IN the February CHURCH SCHOOL there appeared a summary of the recommendations which the *Commission of Seven* made to the International Lesson Committee. We are now in a position to print in full these recommendations in the form in which they were revised and adopted by the Lesson Committee. This action of the Committee constitutes a statement of policy and outlines a method of procedure for its future work. It is as follows:

I. That all our lesson courses should be constructed on the principle of graduation and that at the earliest possible moment two basic types of Sunday-school lessons be adopted; namely:

- (a) Lessons graded by years.
- (b) Lessons graded by age groups.

II. That the present system of International Graded Lessons be not now further revised by this Committee, the denominations being free as heretofore to make such revision as they may choose.

III. That the Committee proceed with the construction of a system of lessons graded to meet the needs of each of five age groups:

- (a) Primary: Ages 6, 7, 8: Grades 1, 2, 3.
- (b) Junior: Ages 9, 10, 11: Grades 4, 5, 6.
- (c) Intermediate: Ages 12, 13, 14: Grades 7, 8, 9.
- (d) Senior: Ages 15, 16, 17: Grades 10, 11, 12.
- (e) Adult (including young people).

That these lessons be predominantly biblical in content, consecutive and cumulative, and that they aim to impart a comprehensive knowledge of the Bible and to give to the pupils the disposition and the ability to use God's Word intelligently.

IV. That as an integral part of this system of lessons the Committee provide a dated series of services of worship with correlated materials for memorization, for the use of the whole school or of such departments as may desire it; together with materials for Daily Bible Readings and Family Worship.

V. That the new system of lessons thus to be constructed be known officially as "*The International Sunday School Lessons—Group Graded Series*," and that the present system of graded lessons which is to continue without revision by the Committee be known officially as "*The International Sunday School Lessons—Closely Graded Series*." That we recognize as short popular titles for these two systems the following:

- (a) International Group Lessons.
- (b) International Graded Lessons.

VI. That when the new system of International Group Lessons shall be approved by this Committee, the Committee shall then proceed to determine the status of the Improved Uniform Lesson System.

VII. That the International Sunday School Committee proceed as rapidly as may be feasible with the construction of a new curriculum of religious education which shall provide in integrated fashion for both Sunday and week-day hours; this is to be known as "*The International Curriculum of Religious Education*."

The Easter Message

ONE cannot read the history of the beginnings of the Christian Church as it is recorded in the Acts without being forced to the conclusion that the early disciples regarded belief in the resurrection of Jesus as a fundamental article of their creed. The first messengers of the New Evangel were primarily witnesses of the resurrection. It is recorded that Matthias was chosen to take the place from which Judas by transgression fell in order that he might become a witness with others of the resurrection; and in a subsequent chapter of his history Luke tells us that "with great power gave the apostles their witness of the resurrection of the *Lord Jesus*."

WHY they regarded this event as supremely important becomes apparent as we study the New Testament record.

It meant that he was, as they had believed, the Messiah of promise and the Saviour of the world. "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," is the way St. Paul puts it. This implied not only the certainty of his constant companionship, but also of his sufficiency for all the needs of their lives. Assured of his presence and help, they were ready to dare any danger or to face with courage and equanimity any difficulty. "I can do all things," declares St. Paul, "in him that strengtheneth me."

ANOTHER reason why the early Christians esteemed the resurrection of their Lord as supremely significant was that they regarded it as the proof and pledge of their personal survival after death. "Because I live," he had told them, "ye shall live also." And again: "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." And their fellowship with him after the resurrection gave them positive assurance that these promises would be fulfilled. This is the meaning of St. Paul's argument in the fifteenth chapter of First Corinthians. He had already written to his disturbed friends at Thessalonica exhorting them to comfort one another with the assurance that since they were certain that Jesus died and rose again, even so they should rest in the confident hope that these also that were fallen asleep in Jesus would God bring with him. And this argument he takes up and elaborates with all its profound and far-reaching implications in his message to the Christians of Corinth.

THERE is no more thrilling story in all history than that which records how the small band of these early disciples, under the inspiring influence of the fact and meaning of the resurrection of their Lord, hurled themselves upon their gigantic task with a confidence and a joyous enthusiasm which made them well nigh irresistible. The story appeals through its sheer human interest to all lovers of the noble and heroic. To the Christian, however, its appeal goes much deeper than

this; for the resurrection has lost none of its significance since the angel proclaimed to the anxious women on the first Easter morning, "He is risen; he is not here." Nor has the passing of the years made the message less precious or less needful for our lives. We still find in the risen Christ the ever-present Companion and Friend and the All-sufficient Saviour. It was a nineteenth century poet who wrote:

"No fable old nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore,
Of the oblivious years.

"But warm, sweet, tender, even yet
A present help is he,
And love hath still its Olivet
And faith its Galilee.

"The healing of his seamless dress
Is by our beds of pain,
We touch him in life's storm and stress,
And we are whole again."

We can still say with the heroic apostle of old, "I can do all things in him that strengtheneth me." And we need this assurance quite as much as he needed it. For the good fight which he fought is for us also, and calls for the same kind of faith and patience and courage.

PERHAPS we do not make so much of the life to come as our fathers did. We are engaged so intensely in the task of trying, through the power of the Risen Christ, to bring "the holy city, new Jerusalem, down out of heaven from God," that we seem sometimes to forget "the Jerusalem that is above." Perhaps the exigencies of the time justify such a change of emphasis. But, in our zeal for transforming the world that now is, we can no more afford to forget that which is to come than could the men who faced the task of establishing the Christian Church in the Roman Empire. For we shall find it difficult to maintain our zeal for the salvation of the world if once there takes possession of us a serious doubt as to whether or not the world is worth saving. And we shall find it impossible to banish this doubt if once we lose our belief in the larger meaning and value of the individual life. Nothing would do more to recruit our enthusiasm for social regeneration than a revival of the faith for which, according to the belief of the Apostolic Church, the resurrection of Jesus stands.

AND we need the great hope also for the support of our own lives in the bitter experiences through which most of us must pass. In the dark days that come to us, it is hard enough at best to maintain our courage, hold fast our ideals and press on toward the goals we have set before us. It becomes well nigh impossible when we lose faith in the final outcome.

E. B. CHAPPELL.

"The Living Christ"

A Worship Hour Story for the Young People's Division

By Margaret W. Eggleston

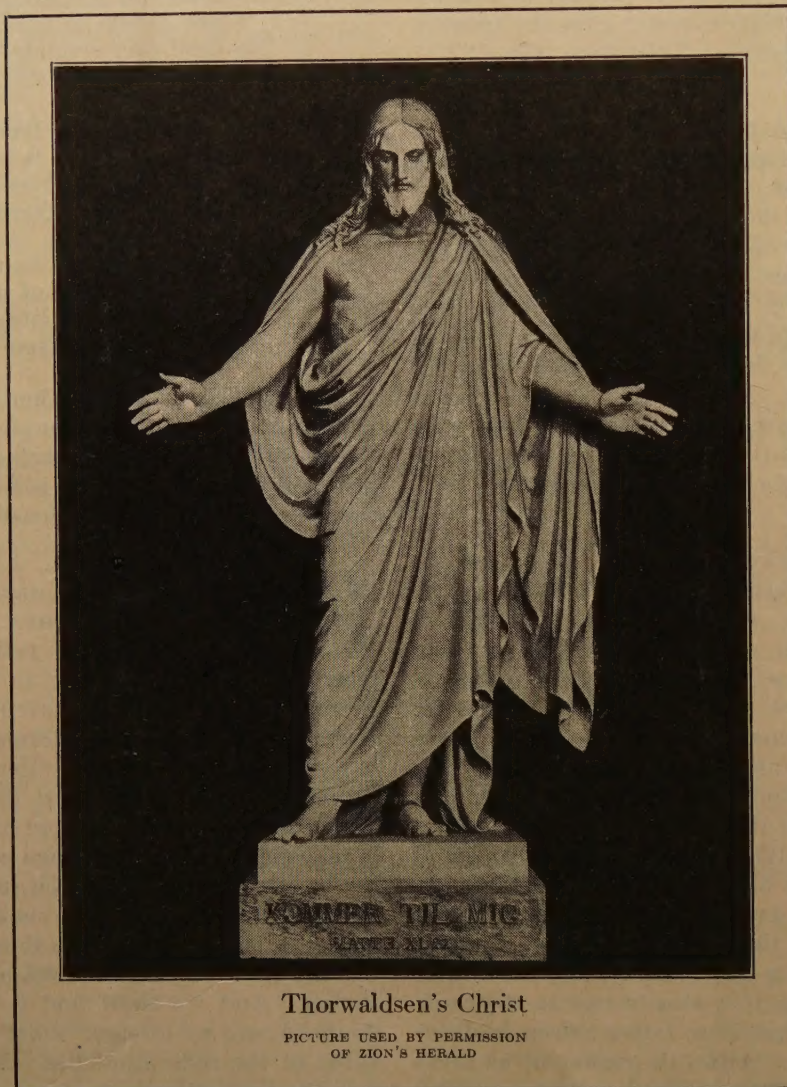
THE author writes: "I bought a large copy of the picture and hung it in the room where the young people could see it for several Sundays before the story was used. It was indeed rewarding to see their interest increase after they had heard the story. I believe that we can teach our young people to love the great pictures and great hymns by bringing to them beautiful stories about the pictures, artists, and authors."

YEARS and years ago there lived in the city of Copenhagen in Denmark, a young man whom all the world was to honor, Bertel Thorwaldsen. There in his humble home he learned to shape the clay, to cut the marble, and to make simple, beautiful statues.

After a time he felt that he must go and study under the great sculptors who were to be found in the countries south of Denmark, so he left home and friends to go to Italy, and for twenty-three years he lived and worked there.

But the call of the homeland was very strong, and when he heard that statues were to be made for the church which he loved, he left Italy and came back to his old home. The great blocks of marble were brought to him, and as the days went by they grew into wonderful statues, thirteen of them, statues of the Christ and his twelve disciples. When they were finished and placed in the Church of the Frauenkirche in Copenhagen, they seemed almost alive and ready to help in the beautiful services which were held there.

From far and near the people came to see them. All were beautiful, but it was the statue of the Christ which claimed most of the admiration. Pure and white the statue stood, showing the living Christ with his hands held out to all who came. Some stood long before it; some seemed to gather great comfort and to go away from it



Thorwaldsen's Christ

PICTURE USED BY PERMISSION
OF ZION'S HERALD

cheered and helped; and some knelt in prayer for forgiveness and strength.

One day there came to the church a group of people who had been searching Europe for the great and beautiful. Church after church had been visited; one museum after another had been studied till finally they had come to the little country of Denmark to see the greatest of the Thorwaldsen statues. Down the long aisle they came, stopping often to look at the face of the Christ. How gentle he seemed! How loving his face! How tender his whole attitude! So, as they gazed silently at the statue, no one noticed the little old lady who helped to keep the church clean, standing also at the foot of the statue. No one thought that to her the statue meant even more than it did to them. She was only the person who brushed away the dust.

But that little old lady loved the beautiful Christ and she wanted others to know him as she knew him. So she watched them as they studied it. Standing close to her was one of the young girls of the party. Touching her dress, the little old lady said, "When you stand there you cannot see how beautiful the Christ is. You must not only look into his face, but you must look into his eyes. And that you can only do from your knees."

So the little old lady and the young girl knelt together on the floor of the dimly lighted church. And they saw the wondrous beauty of the living Christ.

The Minister

A Leader of Religious Education in His Parish

By George Edwin Pickard

MANY earnest souls have seen a new vision of the needs and possibilities of religious education for the children and youth of America. We are in the dawn of a new day. The engineers are surveying the field. The leaven is working. The work has already begun and better days are ahead. Numerous Christian workers are taking seriously this larger work of religious education. The modern plan is to have a program and a system of religious education in every church and parish.

The Greatest Need

The obvious necessity in every church is for a leader or director and inspirer in this deeper and broader religious education. Without a trained leader in the local church, general plans will fail. Where should the church look for these leaders? Who can inspire the local church with needed vision? Who shall lead the way in securing modern equipment, such as proper school buildings, classrooms, literature, maps, and all things necessary to carry on the work of a scientific school? Who is best fitted to awaken in the minds of parents a sense of their obligations and create on their part a willingness to cooperate with the Church in the religious education of their children? Who should so present the bigness and far-reaching results of this work, that the ablest, best educated young men and women of the Church will see in teaching an opportunity second to none other, where they may build the kingdom of Christ and will gladly enter the training classes where they may become efficient teachers in the Church of God? Who shall keep our recognized goals before the local church and before the teachers of the Church school? The outstanding weakness of our Church schools in the past has been the failure to bring the pupils of the school to a decision to follow Christ, and to become members of the Church. Untold millions have passed through the Church school out into the world. Some one must seek to bring the pupils of the Church school to a definite decision, and must train them in Christian living and into an intelligent membership in the Church of God. To whom should the Church look for such direction and leadership?

We shall never succeed in this, our larger plan of religious education, until the minister of the Church realizes his responsibility and is recognized as the leader and inspirer of religious education within his own parish.

Is there any one else better fitted by training and life work to be the director of this most important function of Christian work? In our Protestant Churches have we the right conception of the function of the minister of Christ? What does the minister expect of himself in the way of leadership in this field, and what does the Church expect of him?

The up-to-date Protestant Church is divided into many departments, all good and useful, but they are all, or should be, parts of the Church. The department we are

interested in here is the Church school. The Church school is the Church engaged in its divinely appointed task of teaching religion. The Church school is not a separate institution or organization, complete in itself and separate from the rest of the Church. That view of it has been too costly to Protestantism and the kingdom of God. When we come to look on the Church school as the Church engaged in teaching religion, we will expect the trained minister of the Church to have an important place in directing this department of his church work. In most churches the minister is the only "trained" man—the only "expert"—in matters of the Bible and the Christian religion. He has taken long years in preparation, and gives all his life to studying, preaching and applying the Christian religion.

Sometimes the impression is given that the Sunday school is something different from or independent of the Church, and not its vital organ. Comparisons are made between the relative value of the "Church" and the "Sunday school," and figures are compiled to inform us how many come into the "Church" through the work of the "Sunday school" and how many through the work of the "Church." In these comparisons one would think that the "Sunday school" is not a part of the "Church" at all. But the "Sunday school" of the future must be regarded as the "Church." It must become, in reality, a "Church school," and the minister of the "Church" must be expected to furnish leadership here, as well as in any other department of the church over which he has been assigned as pastor and leader. We shall not succeed in this better program of religious education until the whole church and its pastor throw themselves vigorously into this task.

The Minister's Responsibility

That in many Protestant Churches the minister does not feel this responsibility and is not regarded as the leader of religious education we must all admit. No doubt much of the trouble lies in our conception of the place the Church school should occupy in the life of the Church. Much of the fault may lie in the idea that the minister has as to his own function as a minister. When the Protestant Church comes to regard the Church school as a vital part of the organized Church, whose function is to teach and train and bring children and youths into the kingdom of Christ and into his Church, then they will expect and demand of the minister of the Church that his ministry extend over the Church school. When the minister comes to see the Church school as the most promising branch of modern church work, because of the importance of the early years of childhood and youth, then he will fit himself for this work and, at any expense, will find time and opportunity to inspire and lead his Church school into the best and most scientific methods of religious education. Many churches and many ministers need a new conception of the place of the minister regarding this department of church work.

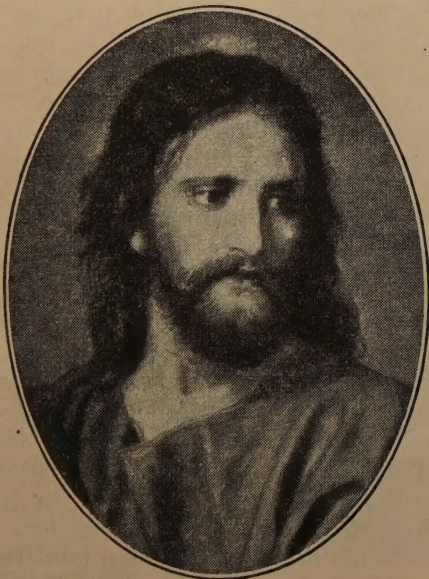
What Leadership Means

The minister can do much to teach religion from his pulpit. Here he can speak to parents and teachers and children and youths. Here he can inspire all with the importance of religious instruction. The pulpit during the years has been the Christian teacher's greatest opportunity, greater than the professor's chair or the editor's sanctum, to present the teachings of Jesus Christ and inspire men to live the Christian life. The best preaching is teaching. From the days of the Great Teacher himself, who made a pulpit of the hillside or the fisherman's boat, down through the apostles and reformers, the pulpit has been one of God's appointed methods of teaching the mighty morals and spiritual truths of the Christian religion.

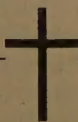
Then the minister may aid, very materially, in the organization of the Church school. As head of his Church school he should, from time to time, present suggestions

to the superintendent and the officers and the teachers, and aid in selecting modern literature, in working out a graded system and in securing needful funds to carry on the work of the Church school. He can help in keeping proper goals before the school. Much of our work in the past has failed for the want of an objective. The minister can have the oversight of those placed in classes for training in the Christian life and church membership. No one in the church is so well fitted to train the children in intelligent membership as the minister himself. This should be done as part of the work of the Church school. The Protestant ministers were once considered leaders of education. Of the first one hundred and twenty-five colleges and universities in America, one hundred and nineteen were organized and conducted by ministers. Very much of the organization of the educational system of our public schools was inspired and directed by ministers of our churches. Today the minister must take his place as "a leader of religious education in his parish."

Jesus —Our Standard



Hofmann



HOW did Jesus appear at the age of thirty? We do not know. No authentic portrait of him has come down to us. **T**he early Christians disliked images and were afraid of image-worship. In this respect they were like the earlier Hebrews and the later Mohammedans. The early Christian Fathers, influenced by Old Testament passages, divided into two schools on the question. Some said he had "no form or comeliness." Others said he was "fairest among ten thousand." :: :: :: :: **P**erhaps it is best that we do not know just how Jesus looked, much as we would desire to know. Every follower of Jesus may now form his own image of how he appeared, and so no one be disappointed. :: **T**hose artists who have presented the figure of Jesus to us in beauty and majesty have probably been right, for his body doubtless matched the soul within. :: :: **A**s no one looks at the sun, yet every one sees by means of the sun, so in the Gospels the evangelists do not permit us to see Christ as he physically was, yet he is the master light of all their seeing. :: :: ::

Herman Harrell Horne
in
"Jesus—Our Standard"

Immortality on Earth

By Thelma Lull

SOME workmen excavating among the ruins of an ancient Grecian city found carved on one of the stones used in the construction of a building these words: "Pericles, the slave, wrote this." The ancient Greeks had a theory that as long as one's name lived upon earth, his own soul would not die. Partly out of this belief grew the custom of naming the son for his father. Pericles, the slave, craved immortality. He knew that the building which he and many other slaves were building with the toil of overworked bodies and straining muscles would endure for long, and he chipped his name on one of the blocks of marble. "Pericles, the slave, wrote this." By his own belief he has achieved immortality.

We all want immortality. More than that we all want earthly immortality. Few people wish to be forgotten, to go to their graves "unwept, unhonored, and unsung," even though they believe in all eternity beyond. This seems, at first thought, a very selfish emotion. Some people may even be shocked to realize that they really desire *earthly* immortality. Yet after all it is a rather fine thing to want to build one's life of such durable stuff that it will live on in some permanence. No one need be ashamed of trying to make his life of that which cannot die.

Pericles, the slave, carved himself upon a block of marble, and it has carried his name to people living many hundreds of years after he died an unknown, and probably unnoticed, death. Marble is durable. But there are other substances which take impressions more easily and retain them longer than marble. Perhaps if Pericles, the slave, had carved his name and impressed his life upon the hearts of his fellow workmen, his name would have come with more state down the years. The few men who discovered his self-erected monument and the few others who read the story in papers or magazines, are all who know of Pericles, the slave. Men whose names were carved in the living flesh of other men's lives have become household words in many lands. Perhaps Pericles chose wisely, but not too wisely.

There is, in the last analysis, but one gift that one person can give another. When Elijah parted from Elisha, he said, "Ask what I shall do for thee, before I am taken from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." And so it came about that Elisha was endowed with Elijah's spirit. But he did not acquire it in that one flash when Elijah was taken from him. He saw it then. But it had grown upon him as he went about with Elijah and learned from him. He had been trained in Elijah's spirit. Elijah had already given him the gift before he asked it. All we can give each other is our spirit, ourselves. To gain earthly immortality, we must carve upon humanity rather than marble.

And how do I connect these rather obvious truths with missionary education? All education seeks to teach the child to live. Missionary education seeks especially to teach him how to live a truly Christian life in specific

relation to other people. That means to all other people, for the mission field is limited only to the habitations of man. Every child is developing a spirit, an attitude, a character, which he will one day bequeath to others. It is for us, his educators, who are turning his interested gaze into the lives of other peoples, to determine whether or not his spirit will be such that others will desire a double portion of it. It is for us, who try to teach him the friendliness of the true Christian, to show him the vital immortality of a name carved in human life, compared with the eventually crumbling mortality of the marble monument.

"They are not dead who live
In hearts they leave behind.
In those whom they have blessed
They live a life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful,
As time declares their good,
Forgets the rest, and proves
Their immortality."

I do not mean to suggest that earthly immortality is the only immortality, or the most important immortality for the individual. Two things, however, make earthly immortality vastly important for society. In the first place, it is inevitable. Not inevitable that one be remembered and emulated through all the years to come, but inevitable that he develop within himself a spirit that will be his gift to some who come after him. The influence of a life is permanent, though it may be unnamed. The only point to be determined is, is it worthy of permanence? The lives of these children whom we try to teach will be undying; are we doing our part to make them the kind of lives that should have eternal influence?

In the second place, earthly immortality is the only kind of immortality that directly affects human society. We believe that the soul lives on after death. But that makes no difference to the earth that the soul leaves behind. One's life as he has lived it, and as it lives on on earth in other lives, is of vast importance. It may change the fabric of society. It may destroy or beautify it. It will have its effect—what shall that effect be? In regard to the lives which we touch, it is partly for us to say.

Our ideal is world-wide. It is, as some one has said of man's soul, "God-high and man-wide." Missionary education is trying to train world-Christians, the only kind of Christian who is worthy to bear the name of Christ. And missionary educators must be continually about their business. Each little Pericles, chisel in hand, is eager to begin chipping his name in some enduring substance. What will he choose? To what end will he labor? And how will he succeed? All who have a voice in the matter must speak now and tomorrow and the next day, that the growing Pericles of this day perpetuate by their lives the name of Christ rather than their own.

“The Resurrection of Peter”

The Religious Use of Pageantry and the Drama

By Ernest Bournier Allen

ONE of the significant developments of our day is the increasing use of pageantry and the drama in the work of the Church. The presentation of *The Wayfarer* at the great Methodist Centenary celebration in Columbus and its reproduction in New York City are more spectacular evidences of what is going on all through our churches in the United States. We are developing types of production which have great values in religious education and inspiration. A recent copy of *The Drama* gives a long list of music suitable for religious dramas. The proper selection of this music is a matter of good taste and experienced judgment. In addition to leaders who are competent for the task of religious education we are slowly but certainly creating a group of leaders who understand pageantry and the use of music in connection with it. The time will come when many of our churches will have one committee to look after all of the special programs in connection with Christmas, Easter, Children's Day and the missionary education of the Church.

Suitable material for various presentations is very rapidly being created. It can be easily adapted to the capacity of a given church or its school. The following drama entitled *The Resurrection of Peter* is the report of an achievement in Pilgrim Congregational Church, Oak Park, Illinois, which can be developed elsewhere. The text was written by Mrs. Richard H. Clinton of that church, to whom we are very grateful for permission to

reproduce it. This Easter drama was presented by ten young people in Oriental costumes. These costumes were rented because of nearness to a city house supplying such garments. But they can be easily made without great expense by the women in a church. The pulpit platform with some enlargement was used for the presentation and the stage setting was very simple. The parts were taken by the older young people of the church and that of Peter by the director of young people's work. The church chorus presented special Easter music preceding the drama and thus helped to give atmosphere and significance to it. The drama was introduced by the solo, *He Was Despised*, from *The Messiah*. The pastor read Isaiah 53. After Scene I, the solo, *I Know That My Redeemer Liveth*, was sung. The service concluded with the anthem by Mozart, *When I Survey the Wondrous Cross*, and the *Festival Amen* by Kinder. The text is reproduced herewith. It will be observed how the conversation and setting focus attention upon Peter and the elements of his impetuous and virile character are given significant emphasis.

The Resurrection of Peter

The Characters Represented.

Peter	Philip	Mary Magdalene
James	Thomas	Salome
John	Cleopas	
Andrew	Mary, mother of Jesus	

FIRST SCENE.—THE FALLEN PETER

Time.—The Morning of the Resurrection
Place.—The Garden of Gethsemane
(Palms and plants, outdoor scene.)

Peter: (in deep dejection) He is dead!
Woe, Woe is me and my misguided
people Israel!

John: (soothingly) Nay, why say ye so?
Surely the people who rejected our be-
loved Master have transgressed, but
thou didst believe in him.

Peter: Believe—yea—but in the hour of
trial I failed him. When I could have
been a witness before the accusers—I
failed him.

Andrew: But he did understand and par-
don, for he loved you, Peter.

Peter: Ah, that know I well, Andrew. But
'twas always thus my impetuous zeal
outran my courage.

James: Comé, Peter, thy grief has made thee
over humble. Thou hast ever been a
true and brave disciple.

Peter: Brave! Dost thou recall the storm
on Galilee when in our fear and terror
we called upon the Master?

Andrew: Full well do we remember, and
how in such a spirit of fearlessness



Artist: Harrach

Peter's Denial

Courtesy of the Brown Pictures Co.

and faith thou didst start to him across the water.

Peter: Aye, *start*—that did I, thou sayest truly; but even then my fitful bravery did forsake me, and but for him I would have drowned.

James: But, Peter, such fear in danger was but natural.

Peter: Ah, James, thou dost not understand. I have it here, (*hand on heart*) that faith that moveth mountains, but the strength to show it forth is lacking.

John: 'Tis true of all of us, Friend Peter, and few there are in human circumstance who have the strength to follow up their good intent.

Andrew: And, Peter, he knew and understood our weakness as he did our strength!

Peter: Yea, he *did* understand, and when we should have watched beside him in the garden, he let us sleep, brooding o'er us like a mother. But (*fiercely*) *ye* did not deny him! When he stood before those vile accusers with all the world against him save our little band of followers—the time for which I longed to fight for him had come—and *I denied him!*

Andrew: But, Peter—

Peter: Hush, let me unburden this full heart before it burst!

James: If sharing thus your grief with us will make it lighter—speak.

Peter: Thou recallest in the garden when the soldiers took him, he forbade us use the swords so ready then to flash for him—oh, would that mine had pierced this guilty tongue before it spoke those cursed words!—we followed him into the witness chamber, and when the maiden asked me if I knew him, in my confusion and my cowardice, I answered, "Nay." Three times did she repeat the fateful question, three times did I deny I knew him, and then—*I saw his face!* Oh, that look of grief and sad reproach will last as long as life has memory. My heart did break within me. I hurried out and bitter grief o'erwhelmed me.

John: Thou must not blame thyself too greatly, Peter! It was too cruel a test, and we *all* have failed him.

Peter: In smaller things, perhaps, as 'tis but human. But in those later hours of pain and agony thou didst stay near him, John, and won from him that greatest earthly gift—his mother! While I, too shamed to meet those eyes again, skulked on the outskirts. Oh, If I could but see him now to crave his pardon.

John: Hast thou forgotten what our

Master said that last night in the upper chamber? "Ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one taketh from you."

Andrew: Yea, and he said: "Because I live, ye shall live also."

James: What think ye that he meant? That he will come again?

Peter: Oh, if it could only be! (*sounds of footsteps*).

James: Hark, some one cometh.

(*Mary Magdalene enters, followed by Mary and Salome.*)
He is risen, He is risen! Our Master is alive!

Peter: (*clutching her*) What meanest thou? Woman, speak!

Mary Magdalene: (*breathlessly*) Mary, the mother of Jesus, Salome and I went in the early morning hours to carry spices to the tomb, and we said to one another: "Who shall roll us away the stone from the door of the tomb?" For it was exceeding great. And when we reached the tomb, lo, Mary cried: "Look, the stone is rolled away." And entering the sepulchre we saw a young man sitting on the right side, arrayed in a long, white garment, and we were affrighted.

Salome: And he said to us, "Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: *he is risen*; he is not here: behold, the place where they laid him!"

Mary: And he said, "Go, tell his disciples *and Peter*" (*Peter starts forward, repeats, "And Peter"*) Yes—"tell his disciples—*and Peter* that he goeth before you into Galilee; there shall ye see him, as he said unto you."

Salome: So we came out quickly and fled from the sepulchre, for we were trembling and amazed!

Mary Magdalene: But we knew not which way to go, we were so afraid—and then—and then—*we saw him!*

All: Saw him!



Artist: Girardet

The Walk To Emmaus

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Peter: You saw him—not the Master?

Mary: Ye say truly, and as we fell at his feet, he said,
"Fear not: go tell my brethren that they depart into
Galilee, and there shall they see me."

John: The Master!

James: Come, let us haste!

Peter: (*impressively*) "And Peter!"

(*All hasten out.*)

Lights up. Choir sings *I Know That My Redeemer*
Liveth.

Scripture read: I Cor. 15 : 12-26, 55-57 inclusive.

SECOND SCENE.—THE RISEN
PETER

Time—After the ascension.

Place—The Garden of Gethsemane. Disciples seated.
Women enter.

Mary Magdalene: And didst thou see him—the risen Lord?

Philip: Yea—Cleopas and I were walking toward Emmaus, and as we walked we discoursed on the news which had so stirred us.

Cleopas: And it came to pass as we communed together, a stranger joined us, and asked, "Why talk ye thus and are so sad?" I answered, "Art thou a stranger in Jerusalem and hast not known the things that come to pass in these-days?"

Philip: And then we told him concerning Jesus of Nazareth—a prophet mighty in deed and word before God and all the people, and how the chief priests and rulers condemned our Lord to death and crucified him.

Cleopas: Yea, and then we told him of the empty grave, the vision of the angel, and all things that puzzled us so greatly.

Philip: And he said to us, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?"

Cleopas: And as we walked he expounded the Scriptures till we drew nigh unto the village, and thinking him a stranger we asked him in to sup with us, and when he took the bread and blessed it—we knew him!

All: *The Christ!!*

John: And that same night as we communed together in our upper room, he came to us and blessed us, and all save Thomas knew him.

Thomas: Ah, I could not believe he was the Lord till I had put my fingers in his wounds and saw the cruel imprint of the nails; and he rebuked me, saying, "Thomas, because thou hast *seen* me, thou hast believed; blessed are they that have not seen, yet have believed."

Salome: But tell us, Peter, didst thou speak with him?

Peter: Yea, truly, I did speak with him—my risen Lord, and he has given to the world a *risen Peter*.

All: Tell us. What did he say?

Peter: We had cast out nets in the sea of Tiberias, and throughout the night had taken nothing, and when the morning light was come, Jesus stood on the shore, but we knew him not. He saith: "Children, have ye aught to eat?" We answered, "No." And he said unto us, "Cast your net on the right side of the boat, and ye shall find." We did as he said and found the net so full we could not draw it in.

John: And then I knew it was the Lord, and Peter in his old impetuous way threw himself into the sea and swam to him.

Thomas: And then he said to us, "Come and break your fast," and we prepared the fish and ate with him.

Peter: And when we all had dined, he called me to him, and meeting my shamed eyes with pity and forgiveness in his own, he questioned: "Peter, lovest thou me?" "Yea, Lord," I said with throbbing heart, "thou knowest." "Then feed my lambs," he said. Thrice he asked me if I loved him, as once three times I had denied him, as if to let me thus wipe out my shame, and each time he repeated: "Feed my sheep."

James: And what think you he meant by such a saying?

Mary: That love which spends itself in zeal and idle speaking, failing ever in the time of trial, is but an empty vessel; that such love, without faith and works, is dead. True love doth spend itself in service.

Salome: (*after short silence*) And didst thou see him after?

John: Yea, once again we walked with him in Galilee, and he spake thus to us, saying, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; and lo, I am with you always, even unto the end of the world." And as he spake these words, he was taken up into heaven out of our sight.

Andrew: Alas, and he is gone, and we must work without him. What seemed a joy when he was here becomes a burden that more and more grows heavy.

Mary Magdalene: But still a burden borne by willing hearts! For as he said he is with us, he will neither leave us nor forsake us.

Philip: And this, too, was his message: "Let not your heart be troubled, believe in God, believe also in me, for I will come again, and will receive you unto myself; that where I am, there ye may be also."

Peter: (*humbly*) Even this unworthy self—Oh, glorious hope to those in dark despair. A little while ago I was bowed down in deep remorse and hopelessness. Full well I knew that in the coming years this story would be told: "Peter denied his Lord." But now I am redeemed, for he has called me worthy to become his mouthpiece. "Lovest thou me, Peter?" He said,

(Continued on page 287)



Artist: Hofmann

Easter Morning

Investment

WE see the rivers running to waste and thrill at the thought that the vast unused

force of their waters may some day be captured and utilized to turn the wheels of industry. We even calculate upon the unused power of the tides and of the sunlight, of chemical and electrical energy, and of the potentialities of soil and of forest. Yet the resources that outweigh all others, that give value to all others, the resources that most of all need to be conserved, are the resources of human life—the undeveloped, the misdirected resources, the resources that are not invested and that are wrongly invested.

Here is the great waste of the world. The task of civilization is to redeem this waste, to give direction to the streams of life, turning them into the channels of righteousness and into the ways of service. The supremely important problem of organized society is to control the resources of life by giving direction at the source to the ideals, the attitudes, the wills and purposes of men, since these are the real forces that control the world. They determine the use to which material things are put and the ends for which even life itself is invested.

The great ship with all its cargo and with all its energy of driving power is turned about by a very small thing, the helm. But back of the helm is the pilot and the purpose in the mind of the pilot. Even so, all the multiplied forces of our modern world are driving forward with terrific speed toward whatever goal we have been able to set in the minds of men as the thing of supreme value. There are those who scoff at idealism that undertakes to set a worthy goal for our human endeavor, and who assume that it is an indication of superior ability to be known as "practical men" who deal with the affairs of the moment with little regard for the spirit and ideals that determine the outcome of all effort. That is as though they were content to know how to stoke the fires and generate the steam and to drive the ship madly ahead, but had not the time or the inclination to inquire whither they drive or whether the end is worthy of the undertaking.

The investment of life is a matter that presents itself with peculiar and compelling emphasis to young men and young women who stand at the hour of life decision. All the training of the preceding years has helped to make them what they are at this moment, and to determine what their decision shall be; and all the life that follows will in a large measure grow out of the decision now made. Here on the threshold of maturity one takes stock of the resources at his command. Here one estimates values by the standards that have been learned. Here one sets before himself goals which he will seek in the years that are to follow.

At a time when our world is so palpably in the remaking; when the downward pull of commercialism and of greed is so appalling; and when the need and value of forces that lift and build up is so great, our hope and our appeal is that our young people shall see the true meaning and the larger values of life, and shall make their investment accordingly. The supreme values of the kingdom of God; the higher and richer returns of the life invested in

By John W. Shackford

service; the surer and truer success of the life that is dedicated to the upbuilding and the betterment of the

world, these are the higher calls to the mind and heart of youth—these are the supreme values which when understood will captivate and command the allegiance of the young Christian so that he shall scorn to throw his life away upon lesser and meaner aims.

The Christian Ministry

Among the fields of largest investment and the calls to greatest service today is that of the Christian ministry—the call to preach the gospel.

The office of the Christian ministry has never been more attractive, and never more challenging. The sheer bigness of the task of the Church, the transforming power of the gospel in the individual and in all the activities of society was never more apparent to discerning minds.

But even aside from the more obvious results of his work, the preacher and prophet of the gospel of Christ is among the most dynamic and constructive leaders of our modern world. He is making for its truer and its larger life. He is a guide to those who are in darkness and a bulwark to those who are in moral confusion and uncertainty, and as such his influence is incalculable in our civilization. His value as an enheartener of the discouraged, as a stabilizer of the moral forces of the community and of the nation, means far more to our civilization than the unthinking ordinarily realize.

Thousands of pulpits are vacant today, and thousands of other pulpits are occupied by men who can fill them but inadequately. There is no need of the Church or of our civilization more urgent at the present hour than this, that the strongest and most gifted young men of our day shall respond to the call of God and shall invest their lives in the work of the Christian ministry.

Missionary Service

The Christian ministry when broadly understood has its various forms, and the presentation and teaching of the Christian truth is manifold. Preaching as we know it from our churches and from pulpits is only one way of preaching. Preaching in its broader sense may not be distinguished from teaching the gospel. The form of presentation is incidental. The great commission to the Church of Christ is to *teach*—that is, so to bring the gospel into relation with the minds and hearts of men that they may see it and may yield themselves to it—may live it.

In this sense the medical missionary is a preacher and a teacher of the gospel. He is this both in his living ministry to the bodies of men by which he expresses the very spirit of his Master, and also by such words of instruction and exhortation as he may find the opportunity to utter, and by which he seeks to inform the mind and comfort the hearts of men.

The same thing is true of the missionary teacher who in the mission school may instruct in English or mathe-

matics or some other subject, but who first of all is a teacher of Christ. So we think, and rightly think, of all our missionaries, medical, educational, industrial, literary and evangelistic. They are above all else preachers and teachers of the gospel. They are successors of the apostles and of the missionaries of the last nineteen hundred years. They are the builders of the kingdom of God. They have invested their lives for the things which are most worth living for and most worth dying for.

But here, again, in missionary work the need for laborers is far greater than the response to the call. With the cry of human need in every land ringing in our ears, and with practically the entire world open to the gospel and asking for more missionaries, more doctors, more teachers, more evangelists—more strong, well equipped men and women to lead the Christian forces in non-Christian lands—and with all of the mission boards sounding the call for recruits, the supply is vastly below the urgent demand. The great churches which are enlarging their missionary programs in view of the world-wide opportunity of today are saying very frankly that this enlarged program cannot be carried out unless young men and young women shall offer themselves by the thousands for investment in these fields of incalculable returns. To this situation we ask our young people to give most careful and prayerful attention before deciding their life work. Here is an unsurpassed opportunity for those whom God needs and calls to this service.

The Field of Religious Education

We readily accept the call and ministry of the missionary as being of a piece with that of the preacher, whether the missionary be a doctor, a teacher, a writer or an evangelist. It is not so much the particular form of work as it is the primary aim of the work that determines the character of life investment. The missionary and the preacher are ministers of the truth, for they dedicate their lives and the forms of their work to the upbuilding of the kingdom of God.

Can we say this, however, and then draw some artificial distinction between the foreign field and the home field, or between those who are acting under appointment by a mission board and those who by some other appointment are devoting themselves to a work essentially the same in character and aim? The teacher of religion, whether ordained, whether under the special appointment of the mission board, or whether otherwise set apart to instruct and train the young lives within the Church in America, ought to hold his office as just as truly ordained of God and to see his task as just as truly spiritual in one case as in the other. He is indeed one with the preacher and the missionary as he leads the children of the Church school into the knowledge of the truth and into obedience to the will of Christ.

Here, then, as teachers, supervisors, and leaders of the

work of religious education is a vast field of investment and a call of God to tens of thousands to offer themselves willingly for service.

God is offering to the layman unprecedented opportunities for service, and nowhere perhaps is there a field of such large and sure returns as in the Church school. The teaching and religious guidance of the young is today largely in the hands of unordained men and women. Here the Church of the future is being determined. Here the Church has her supreme opportunity to lay the foundations of the kingdom of God. Surely this work is second in importance, when viewed in the light of its possible returns, to no other in all the world, and surely God means that this work shall be taken up by many thousands of those who seek to make investment of their lives according to his will.

In the work of religious education many will be salaried workers in positions which provide for their full time service. A still larger proportion will be unsalaried and can give only a portion of their time to this work. Yet they may give that time none the less as a response to the call of God and as an investment in the kingdom of God.

In fact, it is just this sort of investment that is needed in all the work of the Church on the part of thousands of those who are called to instruct and train the young and to lead in

our social activities and in all forms of church work.

The hope of the kingdom, in large measure, is in the service, financially unremunerated, of those who shall hear the great call of God to help provide adequately for the religious education of an entire generation, and shall invest their lives in this field of incalculable returns.

The Universal Call

It must be obvious that one cannot reason thus without going a step further. Jesus Christ does not ask that some of his followers invest their lives for the higher and more spiritual ends of life while others content themselves with lesser aims. To all alike he says: "Seek ye first the kingdom of God." This is not an impracticable dream. It represents the most practicable view of life. Those who live to make all the forces of the world serve the higher interests of life, those who, like Jesus himself, invest their lives that the people of this world may have life and have it in its fullness, they really align themselves with the only principles and forces that hold any hope for our world. This is the only way of life that makes for an order of things in which life is worth living, in which men and women realize the true values of life, and little children come into their true inheritance.

In this wider sense there is an opportunity and a call for life investment such that no young person on the threshold of life's responsibilities need turn aside from the path that leads upward, or invest the resources of life with which God has endowed him in anything less than the work of the kingdom.

"Man must pass from old to new,
From vain to real, from mistake
To fact,
From what once seemed good,
To what now proves best."

ROBERT BROWNING



The Child's World of Fact and Fancy

By Elizabeth Jenkins

THE basis of the present discussion is the following paragraph from an article which I wrote some months ago for this magazine on "The Religious Education of Young Children": "Some one has well said, 'The vision without the task makes the sentimentalist, and the task without the vision the drudge.' This saying proves most helpful as we guide this joyous creature of fact and fancy—the little child—so that he may see the fact and yet not lose the fancy. For is it not true that without the facts of life, fancy may run away with the child, may lead him, *Pied Piper* fashion, far from the world of reality where his work awaits him? Is it not equally true that fancy kept in touch with life may lead to invention, creative art, and to the quest that leads forever on to the highest achievements of mankind?" In the expansion of this paragraph an effort is made to show how the fact and fancy of childhood—which become the task and vision of the grown-up—may be trained to reenforce each other in the work of life.

To show this we shall need to consider the relationship between fact and fancy, what happens when they are disassociated, what happens when they are associated, that is, kept in a balance that makes for character building. When they are disassociated in a *young* child, so scientists tell us, it is because he has not yet learned enough of life to always know fact from fancy. When they are disassociated in the *adult* it is usually because he fails to face squarely the facts of life. Consequently life ceases to satisfy, and he gradually loses himself more and more in dreams that do satisfy. With a child his play of fancy is a part of his normal development, the building up of his personality. With the adult his complete absorption in dreams is a sign that he is mentally ill, that a breaking down of his personality has begun, as in "dementia præcox" found so frequently among adolescents. These two types of disassociation, therefore, are in reality quite different, although they possess sufficient similarity in their outward manifestations to deceive many into thinking them one and the same. Even Dr. Montessori sees



Artist, Ploekhorst

Guardian Angel

in the fanciful play of the child the insanity of the adult, and many people, for much the same reason, disapprove of fairy tales, myths, legends; in fact, of any imaginative tale for children.

As a matter of fact science has on record no case of an insane child, but it has on record the behavior of children who, because of maladjustment to their environment, may become insane. The maladjustment may be physical in character, due to some organic defect, such as a deformity, or it may be due to a feeling of mental inferiority. The deformed child, for instance, may feel set apart and so become shut into himself, while the child who feels himself mentally inferior is usually the sensitive, timid child who fears to compete with his fellows whom he imagines superior to himself. In reality children mentally inferior from birth are not unhappy, for they do not realize their inferiority. Probably the most prolific source of maladjustment is the unhappiness caused by moral defects such as selfishness, sulki-

ness, anger, rage, jealousy, conceit, vanity, untruthfulness, self-will. These traits, so specialists tell us, are most frequently found among *only* or among *favoured* children, or children from unhappy homes.

The danger with all these defects is that they tend to isolate a child, turn him in upon himself, make him unhappy. This unhappiness may be the beginning of the disassociation process which, if not checked, runs through progressive stages until the individual loses his hold altogether upon the realities of life, that is, becomes insane. Traced to their beginnings in childhood, insane tendencies do not seem strange, for the insane differ from the sane only in degree, in the exaggeration of certain traits. It is stated by scientists that sixty per cent of the insane need not have become so had their education enabled them to face life squarely. This is why such great stress is being placed upon the preventive, the educational side of the work in behalf of the mentally ill. This is why it is so important that this work be begun in childhood when the

trend of all tendencies is most easily established, when the child can be most easily trained to see the fact and yet not lose the fancy, and when, if we can keep his confidence, we may save him untold misery, if not a sadder fate.

This brings us to the second and far happier part of our discussion: What happens when fact and fancy are associated in a normal manner. When a child is born he enters a world of chaos as far as he is concerned. It probably appears to him nebulous, nothing standing out clearly. Gradually those who minister to his needs begin to take form, the mother first, then others. Things that he can see, feel, hear, taste, smell, begin to stand out, *especially if he has use for them*. This is not a passive experience for the child; on the contrary, he is the busiest member of the household, experimenting, not only with things, but with people, trying in all sorts of baby ways to get them to do his bidding. In this way people and things come to have *meaning* for him, and, according to Dewey, they constitute for the child the facts of life, the real, the familiar, that which makes up his practical, every-day environment.

In all of his experimenting the child stands, as it were, upon the known in his environment, and from the security of that position reaches out into the unknown, interpreting the new by that which he finds most like it in his experience. That is the way mind acts whether one is young or old. So the little child who interpreted the "Golden Text," "Suffer little children to come unto me," as "Come and stay to supper," knew what *supper* meant, but did not know the meaning of *suffer*. Again, the little boy when told that his dear neighbor friend had gone to heaven was puzzled as to how her trunk would get there, if an aeroplane would call for it. These illustrations show the natural confusion in a child's mind as he tries to interpret the unknown by that which is most like it in his experience.

Now in this effort of the child to reach out from the known in his environment into the unknown, he sometimes loses touch with the known and adventures into the unknown, just as he runs away from home sometimes and loses his way. This adventuring, according to Dewey, should be a matter of rejoicing—rejoicing, he says, when a child exaggerates, because he is getting away from sense impressions, away from sensations to a higher use of the mind. In other words, his fancy, his imagination, is having free play. The lies a young child tells are usually of this imaginative type, and are quite natural at this stage of his development. Later, lies are serious, but are seldom so in a young child. He must be given time and opportunity to observe, compare, and judge of people and things before he can be expected to discriminate between fact and fancy.

When a child tells us that he saw a big, white elephant on the fence, we gasp or smile indulgently according to our wont. At the same time we cannot fail to realize that *size* to a child is very different relatively from what it is to a grown-up. This was brought home to me one day as I saw in the entrance hall of a great university, a four-year-old boy looking up at a statue of Socrates, heroic in size, the child's hands just reaching to the feet. "He's bigger than your father, isn't he?" I said. Usually to such a suggestive question a young child answers in the affirmative, but not this boy. He was sure that his father was as big. I, on the contrary, knew his professor-father to be

a small man. It made me think that giants are more common in the child's world than we usually think. *Number*, too, is far from being the exact science to a child that it is to an adult. The little girl has "two, three, four, a hundred dollies," the "two, three, four," probably representing the facts of the case, the "hundred" the fancy part of it. *Time* to a young child is usually associated with mealtime, bedtime, getting-up time, while yesterday and tomorrow are almost as vague as "once upon a time." *Distance* is equally vague. All of which goes to show how impossible it is for a young child to have judgment about people and things beyond his very limited experience.

Gradually, as we have seen, the child through his natural, experimental play learns more and more about the people and things in his environment which constitute for him the facts of life. At the same time he also lives in a world of make-believe that his fancy creates. Thus he is a denizen of two worlds, as Percival Chubb puts it, flitting from one to the other in childlike unconsciousness, all the time relating them through his own personality. Because of this interplay, because by means of it the child is gradually learning to distinguish between fact and fancy, we see in it a phase of his normal development. For example, a child may help set a really-truly table, or she may set a make-believe table, or she may combine the two and set the doll's table with toy dishes. In the doing *she learns to know the difference*, and that is the crux of the whole matter educationally. The fancy, the imagination, the spirit, may go far in its adventuring; the point is to be able to recall it at will and to relate it to the facts of life.

Those who fear this adventuring disapprove of fairy tales, myths, legends. Personally I believe in them. At the same time I think that discrimination should be used in their choice, and thought be given to their telling. Voice, intonation, gesture may make an innocent tale quite fearsome, or a fearsome tale quite harmless. It is an astonishing fact that by using a pleasing manner one can tell the most outrageous tale to a young child and he will smile approval, or one can tell a simple incident in a way to terrify him, showing that it is personality rather than words that impress him.

As to the content of fairy tales, myths, legends, I think that many of them embody spiritual truths, mirror life to a child in a never-to-be-forgotten way. Jesus was a master story-teller. His parables tell of everyday happenings familiar to his followers, but contain also deep spiritual truths. Children's stories frequently have these characteristics: the familiar setting that the child understands, and the spiritual content that he senses in proportion as the teller of the tale realizes it and expresses it in voice, intonation, gesture.

A child is not only susceptible to this influence of personality, but he is also highly susceptible to the influence of the spiritual, the mysterious throughout his environment. To him it does not seem strange that angels guard him night and day, and he is as ready to talk to his heavenly Father as to sing of the baby Jesus, because here the familiar and the mysterious make a childlike appeal. Where this spiritual sensibility of the child is carefully nurtured, that is, where it is fed and trained, a high type of character develops, for it is as true of the spirit as the body that it grows by what it feeds upon. As a noted physician once said, "What you eat today walks

tomorrow." The same is true of the spirit, what we feed it today rules tomorrow.

Now there is all the difference in the world between telling a tale in a setting familiar to a child, but with a spiritual content that he senses, and that of teaching poems, verses, songs altogether beyond his power of understanding in the expectation that the meaning will "come home" to him. This leads the child to use his mind in the wrong way. It encourages the habit of using words not to express thought but to cover the absence of thought. It puts him into possession of empty words, the mask of the sentimentalist and the hypocrite. Jesus unmasked this sham when he said, "By their fruits ye shall know them." This saying is in accord with the most advanced educational thought which places the emphasis on *doing* as the natural expression of thought and feeling. It is the child's own way, the way that brings him satisfaction, happiness, which puts morbid dreams to flight, and by means of which facts and fancy find fruition in the work and play, the task and vision of the grown-up.

With a young child work and play are one; he does not distinguish between them. So it is with all who do creative work—the inventor, the artist, in whatever field—they work because they love it. The vision so illumines the task that it loses all semblance of drudgery. This is as it should be; vision and task were never meant to be divorced. "Without the vision the people perish," but just as truly might it be said that without the task the people perish, for, as we have seen, countless have done so when they have become completely lost in dreams disassociated from the realities of life, whereas the vision kept in its true relation to life makes for progress.

No advance step can be taken, no matter how humble the circumstance, without vision. Those whose names mark the advance step of each generation are those who, having mastered the facts already known in their par-

ticular field, reach out into the immeasurable unknown in the search of new truths. The larger his vision, the more truly will the searcher say in his heart, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The deeper the understanding, the more truly will he be ready to walk humbly with his God who made the immutable laws by means of which all progress is achieved. Men of science today are standing awed in the presence of newly discovered forces whose power to destroy is beyond all human calculation. "Where," they cry, "are the supermen, the spiritual giants, who can direct these forces so they may work for the good, and not for the destruction, of mankind?"

There has been only one superman, one spiritual giant, who could command all forces both material and spiritual, and him we call Master. He it was who promised that we should do greater works than he, and while it is human to look for a spectacular fulfillment of that promise, history tells us that we have reached our present mastery of forces through the long, patient research of those who have been led on by the vision splendid. This is the work of education, education—both secular and religious—which begins with the young child when his sensibilities are highly responsive to the spiritual in his environment, when he knows that angels guard him night and day. This responsiveness is the opportunity of those who would guide the child to realize the vision that should illumine his task. He will need his angels all through life, need those who excel in strength to help him battle for righteousness, need those who minister to comfort him when faint and sore distressed, need those who sing exultantly at each triumph of the spirit. It is for those who guide him to see that he remains sensitive to these spiritual forces, that they help him in the work of life, the vision and the task thus becoming the progressive realization of the Child's World of Fact and Fancy.

Eastertide

I. AT NIGHT

That night, the while Judea slept,
As Jesus lay in borrowed grave,
And his disciples, waking, wept
For him they dreamed was born to save,

The world was like a stream run dry,
Its snow-drifts in far mountains spent;
And life's poor hope was but to die
With battle bow for battle bent.

With unspent shafts in quiver hung,
With powers yet scarce begun to wake,
With strength all new and bow all strung,
Life in the grave its place must take.

II. AT MORN

When up the east the glory swept,
And from the grave the Lord Christ sprang,
Dead hope, that like the sluggard slept,
Leaped from the earth! The blue heavens rang
With exaltation loud and long!
Great expectation from the dead

Awoke, and, with triumphant song,
The radiant way from Calvary led.
Christ's Easter hath this message sent:
"Life's quiver is with arrows filled;
For endless years the bow is bent;
And life with endless hope is thrilled."

By

BISHOP WILLIAM A. QUAYLE

Hymns and Their Interpretation

By Reginald L. McAll

In the January CHURCH SCHOOL Mr. McAll, organist of the Church of the Covenant, New York City, told "How One School Made Its Own Hymn Book." He described how the banner on which the hymns were stenciled was made, how a private manuscript collection of hymns was started, the character of these hymns and the principles which underlie the choice of suitable words and music for a Church school. In this article Mr. McAll interprets some of the hymns in the manuscript collection, touches on musical and devotional leadership, and the objectives toward which the school should be working.

IN almost all great hymns there is a natural climax, even in those which are sad or slow. When this climax has been found, the next step is to analyze the words of each verse separately in order to determine any modifications of the usual climax which are imposed by the words.

In the old hymn *A Little Ship Was on the Sea*, there is a marked climax on high F in the third line of the tune (Hulme by S. W. Bird). But in the third verse the words "His head was on the pillow laid," force the omission of the climax, an artistic rendering which is easily grasped by the school.

In the hymn printed on the following page, the climax in each verse is on the thrice repeated "Hallelujah." We add the full power of the organ to the piano for this line. And while we use the organ throughout the last verse, still its tone should in no case be prolonged beyond the third "hallelujah." For a large school the tempo should not be more than 112, or 120 if only two hundred are present.

The words of this hymn, written by J. Cleveland Cady,

who was for a long time the superintendent of the Covenant Bible School, deserve careful study. Though very simple, they deal with the fundamental truths of our Christian faith in such a way that the smallest child may understand them. "Came to seek us," "Came for us," "Gave Thy heart," "Gave Thyself"—what a stirring sequence to the words, "Our souls to save." The last verse forms a Doxology which is a response to the appeal of the other verses, both appeal and response being applied. The music used in this hymn was written by the English composer, S. S. Wesley, for an allegorical verse representing the progress of the soul. Utterly unsuited to children, these words were discontinued and the music held in reserve until a fitting occasion.

Besides this hymn we have three others which tell the Easter messages. The first, *I say to all men, far and near*, was translated from the German by Catherine Winkworth. It has been set to *Holy Cross*, a tune with a curious history. Originally written in triple time by T. Hastings, it was altered into common time by John Stainer, thus gaining in virility. The words and music are in *Hymns of Faith*, edition 1887.

Two other carols we took from the well-known Chope collection. Nowhere is the story of Emmaus better told than in *When two friends on Easter Day*, the splendid tune of which was written by Rev. R. F. Smith. The tune for *O blessed, blessed be the Lord and King*, by Lissant, contains one of the finest climaxes known:

"O worthy is the Lamb who
once was slain
Redeemed our souls, and made
us heirs of God."

Here the organ is only played for the words "Redeemed our souls," after which the music dies away softly.

There is no better way of gaining dynamic force in the more stirring hymns than by the addition of the organ. For rhythm, tempo, and interpretation the piano touch is admirable. But judicious use of the organ on such phrases as "May Jesus Christ be praised"



Interior of the Church of the Covenant, showing banner case and organ.
The piano is between the two.

or "Praise him, praise him" and many choruses, is extremely effective.

The Hymn Banner

In the Church of the Covenant we make large use of the banner, as was described in the January CHURCH SCHOOL. This banner system is the expression of our original policy of collecting hymns and making them as attractive and understandable as possible to the pupils. It is not practicable in some churches, for unless the assembly room has sufficient height there may not be enough space for it on the wall back of the superintendent. The accompanying illustration shows the large banner case on the wall behind the pulpit in which our hymn banners are hung. Between the organ and the pulpit stands the grand piano, so placed that its tone is thrown out towards the middle of the church. The pianist, while not conspicuous, can be seen by practically the entire school, and he is close to the superintendent, who stands in front of the pulpit. These points are of great importance.

Daylight stereopticon projection of the words of hymns is often possible. The letters must be larger than those used on the banners, and it is usually necessary to print only one verse on a slide. Some hymns will therefore require four or five slides. This plan was widely used during the war, and since then in community singing. It is well adapted for words that are to be used only a few times, but banners are preferable in building up a permanent collection.

Progressive Leadership Essential

For any marked success in Church-school music long continued progressive leadership—both musical and devotional—is essential. We have all seen the kindly song leader who waves his book as an expression of his own feeling, and without regard for the correct beat. Fortunately the pupils pay little attention to him, because they are generally following the words in their books.

Leadership implies harnessing the ability of those who know their subjects thoroughly. Upon whose taste and judgment can you rely in musical matters? Do you refer them to your organist? Do you insist on the same system of attacks, of phrasing in the verses, and of pauses between them, in every department of the school?

Where is the musical leadership coming from? I believe that the material exists in almost every church. It needs recognition, encouragement and training. Those who have the instinct of playing hymns smoothly should be coached in playing for all kinds of meetings, and further opportunities for study offered them. We do not sufficiently realize that our churches are workshops not only for character but

for special abilities. Musical ability has always been produced there, and not so long ago all the best music was heard in the church.

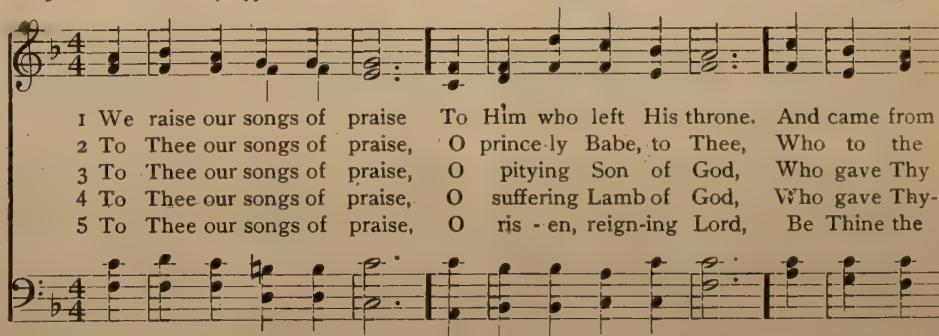
But devotional leadership is equally important. It is worth while to analyze again and settle in our minds the general objective for which the school exists, and the special objectives of each department. Does your conduct of the platform work in the school resemble a campaign or a series of separate skirmishes? Without steady preparation it will surely be the latter. Some superintendents have apparently never heard that in many churches their position takes the individual time of a specialist. To many of us, therefore, the call is not so much to find leaders as to be leaders. It takes time to be a leader, but the devotional leader will find that quiet, unhurried study and prayer will give him the power to work mightily in a definite campaign. Each Sunday's work will be so well planned that when the winter is over the maximum harvest of first or strengthened allegiances to Jesus Christ may be realized.

The wide-awake superintendent knows that music is one of the greatest aids in making the impression he desires. On the other hand the music of the school cannot reach a higher level than that indicated by its devotional spirit. When, however, the aim of the school is high, and its program is really efficient, there we find that music proves to be in truth the hand-maid of religion.

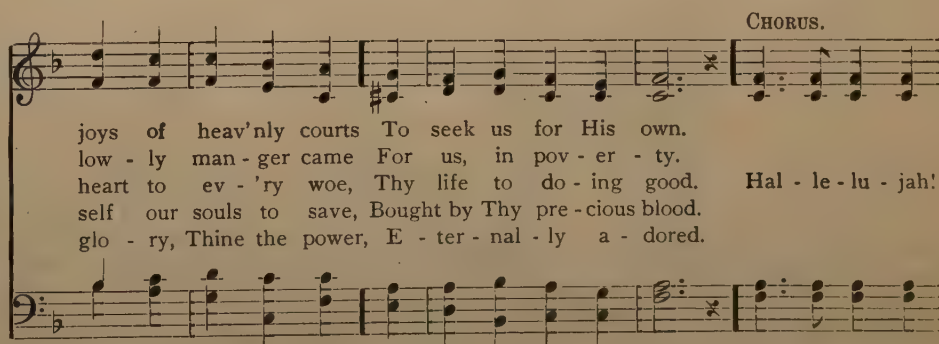
We Raise Our Songs of Praise.

J. CLEVELAND CADY, 1879.

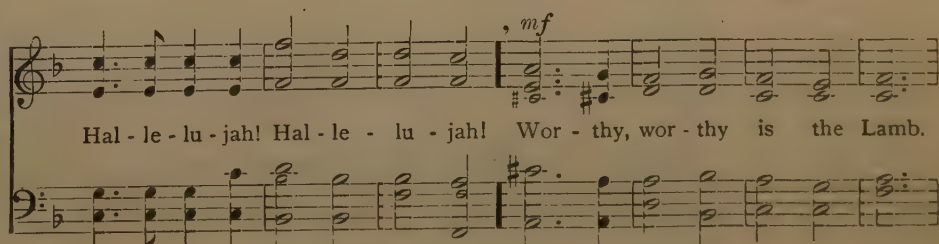
S. S. WESLEY, 1863.



1 We raise our songs of praise To Him who left His throne. And came from
2 To Thee our songs of praise, O prince-ly Babe, to Thee, Who to the
3 To Thee our songs of praise, O pitying Son of God, Who gave Thy
4 To Thee our songs of praise, O suffering Lamb of God, Who gave Thy-
5 To Thee our songs of praise, O ris-en, reign-ing Lord, Be Thine the



CHORUS.
joys of heav'nly courts To seek us for His own.
low-ly man-ger came For us, in pov-er-ty.
heart to ev-'ry woe, Thy life to do-ing good. Hal-le-lu-jah!
self our souls to save, Bought by Thy pre-cious blood.
glo-ry, Thine the power, E-ter-nal-ly a-dored.



Hal-le-lu-jah! Hal-le-lu-jah! Wor- thy, wor- thy is the Lamb.

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Is Your School Building Character?

By E. Leigh Mudge

"OH, THIS I have read in a book," said the soul of Kipling's Tomlinson, "and this was told me,

And this I have thought that another man thought of a Prince in Moscow."

And Peter twirled his jangling keys in weariness and wrath.

"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run:

"By the worth of the body that once ye had, give answer—what ha' ye done?"

Religious education, of the type which follows the example and precepts of the great Teacher, is not a mere matter of ideas read or told or pondered. True, it involves the possession and transmission of ideas, but its fundamental products are motives, impulses, habits, actions, moral and religious behavior. It is no disparagement of a religious idea, sentiment, or belief to say that its chief value lies in its relation to human character. Indeed, it may be its highest praise that it influences the hearts of men to worthy living. Our idea of God does not affect the reality of God's being. It is inadequate, in every case, as a description of him. But this idea, imperfect and limited as it necessarily is, has a powerful effect upon us, upon our lives, our social attitudes, our characters. The test of religion is its fruitage in moral action. This being true, the test of religious education must be the same. If religion is fundamentally a moral dynamic, religious education must be a training in character, and its success must be measured in terms of moral behavior.

The scribes and Pharisees were not the last to under-emphasize moral training. The intellectualism of Pharisaism was akin to the intellectualism of today which neglects the moral motivations of life. The chief end of education is the development of worthy, dependable, and active characters; but both public schools and Church schools devote themselves with chief assiduity to the development of thought processes, ideas, and beliefs, which are often relatively unconnected with life and its problems. Let us have the most thorough intellectual training—in fact, moral training involves this—but let us recognize the central importance of developing worthy lives.

With due respect to the many fine things being accomplished by our Church schools, let it be said that it is possible for a school to devote its attention to Biblical facts or theological doctrines and still not engage in religious education at all. Memorizing such facts and doctrines is not religion. Indeed, unless the Church school makes use of these facts and doctrines in the interest of life and character, and harnesses them to life problems, it cannot properly be considered an institution of religious education.

The application of religious education to active moral practice is our greatest problem. How shall we so conduct our Church schools or other institutions of religious education that spiritual forces may be applied to the prac-

tical problems of the world? Several suggestions may be pertinent here.

1. We must definitely connect the highest ethics of the Bible with the moral problems of today. The worth of the Bible lies not in its antiquity, but in its modernity. The ethics and the religion of Jesus fit modern conditions. They are not ancient systems. They are eternal manifestations of God in the world. Effective religious education will not place God at a distance, either in space or time. It will deal with his activity here and now.

2. We must give the children an active part in worship. Worship is the active attitude of a soul that reveals itself in character. It is one of our important tasks to provide such exercises for our children as shall be dignified, simple, adapted to children, and really worshipful. Among other elements it should include good music. Children are interested in good music and dignified poetry when they are properly presented. This being true, why is it that the Sunday-school world is deluged with song books having witless words and abominable tunes? It is of vital importance that we provide, as fully as possible, for the conditions of worship.

3. Training for moral behavior involves practice in moral behavior. In modern institutions for the training of teachers the importance of the practice school is becoming more and more recognized. The law school has its practice court, and other professions recognize the necessity for practice in training for professional functions. Similarly the Church school must involve the solving of social problems in a natural way. Fortunately, such problems do not have to be manufactured. We have them always with us. And as fast as social needs and moral problems appear, they should be met by the forces of religious education. The way to learn to solve problems is to solve problems. The way to teach kindness and helpfulness is to direct boys and girls into acts of this character. A Church-school class should know what agencies are at work for the relief of unfortunate classes in the community, and should give practical assistance. It should not only study about missionary work, but should contribute to it. Another function which the Bible class may well undertake is practice in courteous manners. Perhaps courtesy is only a symbol, but in so far as it symbolizes to children a true social relationship it may become potent in regulating relationships that are far from being superficial.

4. Doubtless to the end of time there will be a place in religious training for exhortation, but it will never be effective without the personal example and practice of the teacher. The great educational forces are not maxims but personal attitudes. The exhortation, "Do as I say, not as I do," does not deceive a child but is recognized for the hypocritical evasion it is. We need trained teachers, teachers who are trained in guiding the active minds and hands and sympathies of children, and this involves as a chief qualification that the teacher shall be a man or woman of true Christian character, worthy to be imitated, and able to attract boys and girls into the activities of a worthy and useful life.

Religious Education in France

French Lights in America

By Blanche Bièler

WHILE traveling in Florida, some months ago, the author of these lines was surprised and pleased to find engraved on a bronze slab attached to the powerful lens of the inlet lighthouse near Daytona the name of the firm, "Louis Saulter, Lemonnier et Compagnie." Surprised, because she was ignorant of the fact that French beacon lights directed and saved the mariners off American shores; delighted, because she was proud of the fact that Louis Saulter, the charming Christian gentleman, the veteran Bible-class teacher and enthusiastic promoter of French Sunday schools, though dead, was still letting his light shine that others might see. This distinguished man spent much of his time and money in promoting better methods of religious education in France. During a whole life time Monsieur Louis Saulter, head of a great French lighthouse firm, was a member, then president of the "Sunday School Society of France" (33 Rue de Saint Peres, Paris). This association is the center of the religious education movement of the united French Protestant denominations. Here the literature is edited and the curriculum decided upon. And although the French are persuaded that they have much to learn from American Sunday schools, yet the reverse may also be true in a smaller degree. Since the French and Americans have learned to be comrades in arms, is it not fitting that they should also join hands in Christian effort and be ready to learn one from the other?

Three forces have always induced the French Protestants to give great importance to the religious education of their young people. The first is *loyal faithfulness to the Huguenot tradition* which was not one of emotional religion, but of thought, of study, and of stern theology. The second is a *common national desire for intellectual achievement*, which has always caused French educators to be thorough in their teaching, seeking to teach their pupils how to think things through for themselves. The third is the *dire necessity of strengthening a small minority*. The forces of free-thought and



Beginners in the Week-Day Class

Catholicism are so strong in France that a child must attain a measure of personal faith if he is to resist the influences of irreligion and superstition assailing him on all sides.

How the Huguenots Understand It

The Huguenots of the sixteenth century led the way by starting Protestant schools all over the country. There the discipline was so harsh and the teaching so dogmatic that we wonder how such schools fashioned the noble minds of that time. But we must remember that the child's real leaders

were not those directly connected with the Church, but the mother who rocked the cradle to the tunes of the Psalms; the father who lovingly and solemnly led in family worship; the venerable pastor who blessed the little children before he started on the road of martyrdom. Boys and girls breathed religion in the home, until religion became the very essence of their being.

Alas, modern indifference and modern conditions have, all the world over, crowded out the family altar, and the Church has been obliged to do what so many parents have left undone. My purpose is to describe by what means the French churches are trying to give their young people a sound and inspiring religious education.

How the State Has Solved the Question

Although there still exist in France a few Protestant schools, French Protestant children, in the great majority of cases, attend the municipal public schools, and the state colleges or lycees. No religion is taught in these institutions. However, there is a provision made for religious teaching on Thursday, which is a holiday, with the condition that no school duties will interfere on that day with the religious instruction promoted on their own premises, by the churches.

The French Sunday school, therefore, has two sessions: the Sunday service and the Thursday lesson. In the first, worship and spiritual teachings of the Bible are emphasized; in the second, the art of singing and Bible facts are taught.

The Sunday schools, which were organized by an enterprising young Methodist named Paul Cook, spread rapidly over the country and were adopted by every denomination. They are not so thoroughly equipped as in America, rarely having specially arranged rooms and equipment. Their organization sometimes bears the impact of the curious indifference the French show to the material structure of spiritual effort. These shortcomings are, however, counterbalanced by many good points. There is in French Sunday



Housekeeping Class Eating Food They Have Cooked .



Girls' Playtime

schools a fine proportion of cultured, devoted, and consecrated teachers. The French child, intelligent, generally unspoiled, accustomed to sustained attention and lively response, makes wonderful class material for a sympathetic worker. The general complaint there as here is that the Sunday morning hour is all too short. How can a teacher impart knowledge, gain influence, inspire faith, in the brief period allotted to class exercises. Fortunately, if he or she can spare the time in the week, the Thursday school will afford the opportunity for this.

The Thursday School

The Thursday session leaves a much greater scope for experiments and diversities than the Sunday school. In some churches it is nothing more than a week-day Bible class. In others, it takes varied forms of what might be termed an Institutional Children's Church, with training in manual crafts, sports, games, music, missionary activities, nature study, and other activities suggesting themselves to the fertile mind of the leader. This program of the Thursday school never departs altogether from the fundamentals of Biblical instruction, and, in order to include the other work, extends over several hours of Thursday morning, or afternoon, especially so where the aim is to attract the children of the working classes, who so often have no other playground than the street. Perhaps the two most popular departments of these Thursday schools are the "Boy Scout" organization for the boys, and the "Trousseau Club" for the girls. As soon as she is old enough to hold a needle, the little French girl is allowed to join the latter organization, which will give her the opportunity of possessing the personal, house, or table linen she will need after her marriage! And with what thrift she saves her

pennies to buy cotton and sheeting and yarn! With what industry she begins to learn how to hem the wash-rags, and afterward to cut and fashion her future clothes! With what pride she watches the piles of each article neatly tied with colored ribbon, which, year after year, continue to fill up her shelf in the Club closet. And on the eve of her marriage day she triumphantly carries back to her little home the product of perhaps more than fifteen years of faithful saving and industry in the Church Thursday school!

Thus by teaching the boys to "Be prepared for loyal service to church and country," and by training the girls to be good home makers, and by founding this preparation for life on the Word of God, the French Thursday schools become the necessary adjuncts to the Sunday schools and strive to do what the public school and home training have not done.

The Catechumen Class

The French pastor keeps in close touch with the Sunday and Thursday schools, often acting as superintendent of both. In this position he has discovered two things! First, that religious instruction is too often given by teachers who are young and inexperienced, utterly incapable of meeting the needs of their pupils. Second, that the Sunday-school curriculum, even the most carefully prepared, does not furnish the opportunity for a constructive teaching of the standards of Christian faith and of life, or for a basis of discussion of ethical questions. Without these things the boys and girls, who have to face all sorts of anti-religious and anti-Protestant arguments, and all kinds of immoral example and enticements, can never be expected to remain firmly attached to the gospel teaching and to the Christian law.

The Sunday school lays the foundations

for a Christian life, but the actual building up of the structure must be taken care of by the Catechumen class. The Catechumen class is the most important function of the Protestant ministry in France, and is counted on to be the turning point of the spiritual life in each succeeding generation.

Spiritual action, repentance, conversion, and consecration, cannot of course be tied down to humanly arranged methods, and perhaps many of the disappointments caused by Catechumen-class failures come from an exaggerated confidence in this organization. However, it still remains true that the vast majority of French church workers can trace back to the influence of the Catechumen class the first Christian impressions of their childhood, which afterwards resulted in a definite consecration of their lives to God; the most forceful appeal that the Christian life and doctrine ever made on their minds.

The Catechumen class generally meets every week during two successive seasons from All Saints (November) to Easter or Whitsuntide (April or May), which gives a total of between forty and fifty lessons, or twice that number when two lessons a week are given. Christian doctrine is studied the first year and Christian life the second. The lesson periods give an excellent opportunity, (1) to discuss Biblical criticism with the young people who are troubled by such questions; (2) to point out the fundamentals of Protestantism; (3) to instruct regarding sexual matters; (4) to initiate these young people into social and religious activities. I have known ministers' wives to organize regular social service excursions for these classes, taking them to visit nurseries, dispensaries, slum settlements and other institutions, thereby enabling each one to make an intelligent choice of the service to which she will devote her life in later years. The term of the Catechumen class is the ceremony of admission into church membership, accompanied or not, by First Communion. This admission, although theoretically quite free, generally comprises the whole class, as the great majority of the pupils earnestly wish to lead Christian lives. The advantages and disadvantages of the gentle pressure that is brought to bear in this process is an ever recurring subject of controversy in the Protestant churches of continental Europe, with the result that most of them are trying to make the reception into the Church and the privilege of the Holy Communion dependent on a sincere and personal request from the Catechumen pupil himself.

"But," my American friends will ask, "what about the sons and daughters of the non-church-going, indifferent or worldly parents, who need the Catechumen class most, and who evidently do not have the privilege?"

My answer is this: the Catechumen class is such a time-honored institution both in Protestant and Catholic circles that it has become a sort of national insti-

tution, with the result that the most indifferent and even the most openly ungodly parents admit that it is a necessary part of their children's education. They rarely object, and generally insist upon the strictest regularity.

The Pastor and the Catechumens

This Catechumen activity is one of the heaviest burdens the French minister must carry, for three or four classes a week is a great tax on his time. He believes it wise to have separate classes for boys and girls, to have afternoon hours for college boys and girls, and evening sessions for young people working in commerce or industry. Besides the time given to teaching and preparation, the pastor spends long hours carefully correcting the notes taken in class by his pupils, which is no easy task when twenty to one hundred pupils each write four or five pages of notes! But the most taxing to his vital energy is certainly the soul travail necessitated by his effort to bring about a new birth in those young souls intrusted to his care. Many a conscientious pastor feels absolutely worn out in the spring of each year when he has wrestled with God for each soul of his class. And if success is not apparent, he waits patiently for the seed to give forth its fruit in God's own good time. The Catechumen class is the pastor's heaviest burden, but also his greatest joy. He does not fret about the difficulty of meeting the varying needs of his young people, but rejoices at the wonderful opportunity of regular, continual intimacy during the most formative years of their lives. During two whole years these young people will be his children, and he will be their spiritual leader, counselor, and friend. He will also try to visit and influence the parents, so that they may help their children. Thus is solved the problem which so often distresses the pastor of a big church. If he cannot personally reach his whole flock in a short time, he will take it by sections, as he comes into the life of the Catechumen class. Thus his work will be more varied and more satisfying.

The Sunday school, which lays the foundations of faith; the Thursday school, which broadens these foundations into divers activities of life; the Catechumen class, which tries to make clear to young minds the more serious problems of life as it must be lived day by day, are the threefold aspects of French Protestant religious education. These institutions are supplemented by different post-catechumen activities like the Bible classes and missionary study group of Y. M. C. A.'s and Y. W. C. A.'s, and Student Volunteer Associations. The American Adult Bible Class, however, has not yet become established in France.

Results

"How is it," my readers will ask, "that with such an ideal religious educational organization the French churches do not obtain extraordinary results?"

Well, the method is excellent, but the men and women who carry it out are not perfect and their defects often spoil their work. But even when they are efficient and zealous, French workers are confronted with many difficulties. First, the ravages of the eighteenth and nineteenth century rationalism inside the French churches; and second, the anti-religious attitude of large sections of the nation, especially of the secular school teachers and professors. These two conditions have much improved during the last twenty years, but their deadening or hostile influences are still felt.

Nothing but a true revival of religion can give full power to the best in French Protestantism. The Protestantism of France, so often crushed nearly out of existence, is today livelier and stronger than ever. Although nearly bled to death by the Great War, it is extending its home mission activities, organizing new effort for social service, launching into conquests on the foreign field, rebuilding, with the help of America, the ruins wrought by the war in her northern churches. When the "Golden Book" of French Protestantism in its relation to the war is published, the world will marvel at the spiritual vision manifested by hundreds of former Sunday-school pupils and Catechumens who have died on the battle-fields and in hospitals with the light of heaven in their eyes and songs of faith on their lips. French religious education has been tried by the fierce fire of adversity—and has made good.

France is today passing through a period as critical as any in her history. It seems as if institutions spring up in a night, and fall as quickly. Nothing seems exactly stable in these trying reconstruction days. And yet we feel that the faithful little band who make up the Protest-

ant Church in France is equal to the occasion. We know that our Church is on trial before the people. But we feel that a strong arm is reaching over across the Atlantic to help us bear the burden. The Protestant forces in France are looking to America today exactly as did the whole of France in 1917.

Our religious horizon has grown brighter on more than one occasion because of the knowledge that Protestantism was capable of such large things in America. We have been encouraged by some of your leaders who have visited our country and told of the actual accomplishments. We rejoiced during the war to see your manly young soldiers entering our churches and oftentimes remaining throughout the entire service in spite of the fact that they knew very little of the French language.

But we need your sympathy and your prayers more today than ever before. "The harvest is white, but the laborers are few. Pray ye therefore—" Nothing would so help French Protestantism in 1921 as the knowledge that her American brethren of the same faith were cooperating with her in the largest and most noble sense of the word.

So while you are meeting in your finely equipped Sunday schools, with your wonderful educational methods and superb organization, do not forget that there is one of your former Allies who is making a brave and, at times, a discouraging fight for the things which you have already partly realized. And if you are inclined to feel despondent over the fact that a few rainy Sundays have seriously affected your attendance, try to think of your French Protestant friends who are carrying on the work almost alone—in the face of the greatest difficulties. And they will surely win out in the end.



Boys' Playtime

Critical Phases of Growth

"DO you see Dick over there at the little table?" asked the Superintendent of the Primary Department of the Visitor. "Why, yes," responded the Visitor, rather wonderingly, it must be confessed, for there was nothing in the boy's outward appearance to attract special attention. "Dick, you see, has been my worst problem," continued the Superintendent. "I never seemed to be able to get him interested. He wouldn't pay attention, he tormented the other members of the class, he made irrelevant remarks, in short, he did pretty much everything that a live boy of eight years can think of—except what I wanted him to."

"Well, how did you do it?" queried the Visitor, for at this particular moment Richard seemed a model of docility; he was pasting a picture with great care upon a clean sheet of paper, which task having been presently completed he proceeded to print underneath the picture the words of the memory text for the day.

"We had a party last week, a Valentine Party, and I set Dick at work cutting out valentines. When he had quite a little pile I suggested that he help the smaller children paste them together. This made him feel very important and he rose to the responsibility splendidly. After that I had no more trouble. He got right into the game and has played his part ever since."

The Visitor looked at Dick again. By this time he had finished writing the memory verse and put away the sheet of paper neatly in his notebook. He looked up inquiringly at the Superintendent, who pointed to the crayons and tubes of paste on the tables. Dick rose instantly and gathered up the scattered materials and brought them to their place in the Superintendent's closet. Then he returned to his place and sat awaiting the signal for the closing song. It was difficult to believe that Dick had ever been a "problem."

But the Visitor knew that this Superintendent was one of the most expert teachers in the public schools of that city. It was this very insight and skill which had enabled her to turn a problem into an opportunity. She saw clearly that Dick's conduct, while trying to her patience as a teacher, was no evidence of badness, though it might lead to badness if allowed to continue. It was instinctive rather than premeditated. Dick was full of activity. He was what the pupils call "motor-minded." He liked to march in processions and play with steam engines and aeroplanes. It seemed very tame to him to sit at a table and listen to a story of some far-away time and place. And the wise Superintendent understood that a connection must be made between that world of action in which Dick lived and her Sunday-school program.

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By Benjamin S. Winchester

Hence, the Valentine Party and the scissors and paste. And having once made vital contact with Dick's world, the rest was comparatively easy. They had established a kind of comradeship which lasted over from the party to the hour on Sunday, and the spirit of understanding and co-operation which was there awakened needed only to be assumed as the basis of the Sunday-school relationship.

The Improvement of Native Impulse

But why, it may be asked, was Dick a "problem" to this primary superintendent? In part, at least, because the people who made the curriculum had left out of account in their planning certain elemental factors with which every teacher must deal, powerful, spontaneous impulses in every child's nature which are a part of his native endowment; themselves unlearned, they are the starting-point of all learning,—the instinct for activity, the instinctive curiosity, fear, love, the instinct for acquisition, the social instinct, the sex instinct. In themselves neither good nor bad, they are nevertheless the roots of religion and morality. The problem of the curriculum, and of the teacher, is not so much, How to get an active boy to listen passively to a story, a precept or a doctrine, however important. It is rather, How to surround the child with influences of personality and atmosphere, how to provide such models as will enable him to act intelligently and from motives that are Christian. The little child is at the mercy of his instincts. It is a part of the teaching process to utilize these forces and bring them under the control of the reason. But this is not done by ignoring them.

Are we to conclude that the curriculum should concern itself with Valentine parties? This would be, of course, too literal an application of the principle. But those who make curricula should also make provision for the attachment to those native impulses of which the activities incident to a Valentine party are an appropriate expression. And not only should the curriculum attach itself to these; it should provide also for their proper exercise.

For instincts themselves need to be educated. In some instances they need to be eradicated. Not by violence, but by disuse. There is a kind of activity which is purposeless and a waste of energy, just as there is a kind of fear that is cowardice or superstition, a kind of love that is sensual or sentimental, a kind of curiosity that is mere inquisitiveness, and so on. The curriculum should occupy the mind of the pupil in such ways that instincts have little

chance to express themselves in these ways.

On the other hand, opportunity may be provided for a more wholesome exercise of native impulses, which may be further refined by associating them with new and higher satisfactions. The gap between Dick's self-centered, more or less aimless activity and the helpful activities planned by his teacher was too great to be spanned in the brief time of the class session. But the Valentine party afforded him an opportunity to make the transition by easy stages and to experience the joy of comradeship in a common task. The various forms of handwork often suggested, the pasting, the map-drawing, the acts of service, the dramatization, the activities of older classes, are all good, provided they are closely related, on the one hand, to those forms of activity to which the mind of the pupil naturally turns, and, on the other hand, are themselves an integral and vital part of the teaching process and not something attached to it like an appendage. Fear, likewise, needs to be conserved, in its negative aspect, as an aversion to what is morally ugly and wrong; and in its positive aspect, given opportunity for expression in attitudes of respect and awe and in acts of reverence and worship. Love, at its root instinctive, needs to be lifted out of its selfish and limited sphere into the ever-widening circles of helpfulness and good will. It is the instinct of curiosity upon which every teacher must depend for securing attention, but which may be developed into the spirit of discovery and research. The social instinct, manifest in the familiar natural groupings of boys in the "gang," may be so built upon as to include groups of other races and nations, all bound together by the same strong bonds of loyalty and cooperative purpose. It is instinctive to appropriate what one sees and wants. This may lead to stealing, or it may be utilized for collecting pictures, data, materials, to be used in the teaching process; it may be put to work, memorizing choice passages or processes of thought; it may even be so directed and transformed as to become almost the opposite of its original quality when made subservient to the purpose to share with others. No instinct is stronger or more productive of evil and injury than the sex instinct, yet even this may be so refined as to come to expression in acts of chivalry, respect, protection and tenderness.

Instincts have a way of making their appearance at the times when they are most needed in the individual's growth and development. There is, in the case of some of them certainly, a period during which they tend to increase in intensity until they reach a point of culmination, after which there is an ebbing of the tide. These periods of "floreescence" are truly critical

phases of growth, turning-points in character building. Whether they shall be danger points or opportunities depends upon the skill and the thoroughness with which makers of curricula, writers of lesson courses and teachers alike, take account of them and utilize them as vital factors in the teaching process.

Habit, the Economizer

The curriculum of religious education is concerned with the making of character. By "character" we mean a certain set or disposition or tendency to act in a certain way under certain conditions. This is but another way of saying that within these areas of experience a person has acquired *habits* which control his action. Habits give to a life stability. They are great economizers of time and energy. Our habits of sleeping, eating, working, playing, relieve us of the necessity of deciding every time just what we are to do in every detail. Our minds are thus left free for larger planning and higher thinking. All this goes without saying in the realm of our daily routine. But it is no less desirable that the processes necessary to moral and religious consistency should become habitual. For example, prayer should be not occasional and haphazard, but a matter of habit. It ought not to be necessary for a person to raise afresh each Sunday the question of church attendance; church going should become a regular practice. We do not expect that a person will be honest and truthful one day and deceitful the next; he will become one or the other habitually. One cannot be influenced by the motive of loyalty to a high ideal intermittently. Selfishness and good will do not alternate.

The curriculum must therefore provide for the forming of habits, not merely those which are more or less superficial, such as the habit of Bible reading, saying prayers, church attendance; but those which strike deeper, such as attitudes of respect, obedience, reverence, loyalty, cooperation. For such as these the curriculum must provide opportunity for sustained and repeated attention. It is not enough that there should be one lesson on reverence and another lesson on loyalty. The lessons must come at the time when repetition is interesting, they must be concerned not only with impressing the idea but with expressing the appropriate response to the idea, and the process must continue long enough for the idea to become established in habitual practice. Perhaps most essential of all is the supplying of a *motive* at the outset which will awaken within the boy or girl the desire to master the new habit. Such motive may often be supplied when the need of new skill or ability is realized with which to meet new problems. Probably one is forming new habits during the whole period of childhood and youth, and even afterward, but the years between six and twelve are particularly favorable. The

chief danger to be guarded against in providing for the formation of habits is the danger of conveying the impression that religion, or morality, is essentially an objective or perfunctory matter, or that it consists in the doing, however regularly or frequently, of certain specified acts. The habits are not an end in themselves so much as a means to a larger, fuller and freer life.

Instincts and habits have to do with the most vital life processes. This is the reason why we have them. It would not do to intrust to the uncertainty of capricious choice those forces upon which life itself depends. They must be brought under strong and regular control. This is no less true with respect to the moral and religious phases of life than in respect to those which are purely physical. Not only must these forms of control be dependable; they are in large part exercised without our being conscious of them at the time.

Conscience, the Organ of Control

Much of our life, however, is made up of experiences which we meet with for the first time, or which come to us in such a way that we must deliberate about them. What is to determine our action in such cases? Undoubtedly many factors enter in as motives to conduct. But, increasingly, to one who has been taught to recognize and observe moral distinctions there is one factor which is finally decisive. We call it "the sense of duty" or "conscience." Conscience is not, then, strictly speaking, a motive; it is rather the resultant of motives. In it there is a certain personal element. One realizes that he is not merely drawing an abstract distinction between "right" and "wrong." He is passing judgment upon his own conduct in the light of such distinction. Conscience is the affirmation of law, or obligation. It is not infallible, and hence not always trustworthy. It is, however, capable of education and development; of education, in the sense that one's conception of what is right may be broadened, his standards elevated, and the power of conscience may be developed through exercise of choice and practice in obedience. If we are to have "free moral agents," and religious persons who are at the same time intelligently "responsible," the curriculum must provide for the education and growth of conscience.

The word "conscience" does not have the same meaning at every stage of one's development. Assuming that "conscience is the sense of obligation," in the earlier years of childhood it is *the obligation to act in accordance with certain rules*. The determining motive may be, in this case, *fear*—whether it be the fear of punishment, the fear of parental disapproval, or the fear of causing pain to those whom one loves. In early adolescence, conscience may be defined as *the obligation to act in such a way as one's "hero" would act, or in such a way as to win the approval of*

one's group. Negatively stated, one dreads to be made conspicuous, or to incur the criticism or ridicule of one's peers. It is not now so much a question of specific rules, commands or prohibitions, as it is a matter of consistency of action along certain lines. One classifies together actions of a certain kind as being "virtues," marks of strength or maturity or efficiency; or as "vices" which are signs of weakness and failure. A still higher level is reached when one submits his prospective action to his own higher "self," his "ideal," or to God, for approval, holding in abeyance meanwhile the forces impelling to action. The fear that acts as a deterrent is here the fear of self-condemnation, or the fear of Divine disapproval. Such action represents undoubtedly the highest form of religious control and moral attainment, the practical effectiveness of conscience in any case depending, of course, upon the conception one has of God and of his will for his children. Here we may speak of conscience as *the sense of obligation to act in accordance with the will of God*. There is a kind of weak-kneed morality which resolves itself into conformity to social custom. Probably this has more influence with all of us than we would care to confess. Few people have the moral courage to incur the disapproval of society. The fear of doing so acts as a powerful deterrent. Conventional morality consists of the body of rules, or customs, which society in general approves. The level of such morality is raised only when some courageous soul dares to stand alone and attack forms of conduct which society hitherto has not specifically condemned. Religious education should undertake to provide standards of conduct, rules of living, ideals, motives, presented in such a way as to enable conscience to exercise its control at each successive stage of growth.

The Meaning of Decision

It has already been noted that there is in conscience a personal element. The desire for approval, or the fear of incurring disapproval or causing pain to some one else, probably constitutes the strongest element in the "sense of obligation" that is inherent in conscience. In the process of education and growth, rules become generalized into Law and acts and qualities become fused together into an Ideal, the will of God becomes objectified in a Cause, principles of conduct are organized into a Creed, community service is expanded into world service. In similar fashion, when confronted by these broader aspects of life, one makes decisions covering the whole area of conduct in that field. For example, one accepts for himself as the rule of his life, God's Law; or one accepts Jesus Christ as Ideal, Saviour, Lord; or one yields himself for enlistment in the Cause of Christ; or one adopts as his own some form of Creed; or one dedicates himself to world-service. It is customary to speak of one

of these "decisions" as "conversion," which ever one is attended with the more of conscious deliberation and choice, and especially related to the act of joining the Church. But each one is a perfectly normal and desirable aspect of religious development and ought to be provided for in the curriculum, and not alone the act of decision but opportunity for practice in those forms of conduct that are the appropriate expression of the decision.

The Positive Aspects of Doubt

Decisions are frequently arrived at after some hesitation and are often attended by intellectual difficulty; this is particularly apt to occur during later adolescence, which is sometimes characterized as "the age of doubt." But doubt is not the negative, perverse and pernicious attitude which the name seems to suggest. We may think of it rather as *the test of reality*. Boys and girls begin early to ask the question, "Is this a true story?" Such questioning is a symptom indicating the search for *fact*. A little later we find young people in early adolescence making harsh criticism of their teachers, their playmates, public officials, and the world in general. This is not meant to be unkind. It reveals the fact that they are engaged in an eager search for the *ideal*. And, later still, when we hear them challenging tradition we may

understand that they have now reached the stage where they demand a *creed*. The curriculum should provide the means not only for the discovery of truth, but what is no less important, for the *testing* of truth. This can be done only by presenting alternative courses of action, alternative statements of fact, alternative types of character regarding which the pupil will be encouraged to make his own judgments and decisions.

Indifference and Arrested Development

The thing which is fatal to religion is the assumption of an air of finality. Many a religious-minded person is today suffering from arrested development in the religious area of his experience. Many mature and thoughtful Christians are still praying childish prayers, holding childish conceptions of God and his world, recognizing the obligations to brotherly conduct only within limited circles of relationship. This may be due in part to the fact that the Church has made no serious effort to expand the horizon of their religious life since the day when they were received into its membership, and their minds have consequently stiffened at the point where they were at that moment. It is due also to the fact that the curriculum which provided their education in religion took no account of the great forces which operate

unconsciously within us, but close to the center of our being, the result being that we are still controlled by elemental and primitive emotions which have never been sublimated and refined. Or it is due to an education which was defective in that it did not undertake to organize the religious ideas and conceptions into the whole of the thinking nor provide opportunity for practicing in conduct what was intellectually apprehended. And again, religious powers, exuberant and full of promise at the first, have simply shrivelled up and atrophied through disuse. The present generation is frequently charged with indifference to the Church, its worship, its doctrines and its vast social and missionary undertakings. So far as this charge is justified may it not be because the teaching of the Church has become perfunctory and has lost its vitality? If such be the case, it can regain its teaching power only by relating its curriculum at every point with present experience; with the experience of the little child, the growing boy and girl, the youth, the young man and woman, and the mature person in middle life or old age. For every person passes through stages of growth, or experience, each one of which is significant and each of which may lead to tragic disaster or to a happy destiny, just in the degree that teachers are alert and equipped to take advantage of the passing opportunity.

Whose Is the Responsibility?

By Alex. B. Lewis

THE thing which saddens all of us is the religious waif—the child who gets no religious sympathy in the home; the child for whom the earthly parents are religiously irresponsible. There are millions of children in the United States who never hear the name of Jesus except in blasphemous expletives! A mother was asked by a teacher of a girls' class if she would speak to her own daughter in regard to taking a stand publicly for Jesus Christ at Easter time. That mother actually said: "What! Speak on that! I wouldn't think of mentioning such a subject; that's your business." Do you think that teacher was right in her spirited reply: "Mrs. Brown, some day Jesus is not going to say to me, but to YOU, 'Did you interest yourself in the soul life of your beautiful daughter?'" Just at that moment Margaret came running into the room. She greeted her teacher and cuddling up to her, said shyly: "Some of the girls are going to join the church Sunday. I wish I could." She was asked if she had talked the matter over with mother. A shaking head and hesitant voice gave the information that "Mother wouldn't understand." That indictment was too much. The mother, really a fine woman, saw that there were gates to the temple of her daughter's life, and if one was barred,

they all were. Her outstretched arms and a low cry made the invitation which brought that little girl for the first time to an arm clasp in perfect love. She does not know why mother's cheeks were wet, but she will some day, and will be glad.

I know a boy. His name won't be mentioned or any detail leading to his identity. But these are some outstanding facts in his life at present. His parents are nominally interested in the church and are infrequent in their support and attendance. What is the logical position of the boy in the Church school? There's an old saying—"Sire trot, Dame trot, colt won't pace." That's true in this typical instance. The boy is a nominal member of the school, but comes only when he feels like it and the folks are not going to the shore, lake or camp. If that same boy attends public school one-quarter of the time, when the time comes for the father and mother to go on about their business and out of his life, he will be unfitted intellectually for the struggle of life. Now don't let this go over your head. That boy of yours does need intellectual equipment and he does need a

fine body, but that will avail him little unless he has moral stamina to back it all up. You must help him to get it. Don't just put him in a Y.M.C.A. or a Church school. Interest yourself in the growth of his spirit. Make friends of his day-school teacher and his Church-school teacher. Be familiar with his troubles. Share his sports. Pave every avenue of approach, so that in storm times you can help him most.

May the time be near at hand when parents will realize the full measure of their duty. No country in the world can point with as much pride as our own to the manner in and degree to which we provide for our children. They are the best born. They are the best nurtured physically. They are the best cared for from every material standpoint. Our public-school system makes the boast that these boys and girls of ours are the best equipped mentally in the world. All this is undoubtedly true. We admit it. But how about their soul life? It is an important part of our task and duty. When all the parents of the nation meet that task fully and adequately, we will have a commonwealth of men and women fitted mentally, morally and spiritually to lead this nation to its highest place in the affairs of mankind.

The Life of Christ As Seen Through Our Church Windows

By
May K. Cowles

*Window pictures by Courtesy
of the Tiffany Studios*

THE thought of bringing the life of Christ to the children and young people through a better understanding of the art found in church windows is a unique one. In this article Miss Cowles has given suggestions for Easter programs for a Church school using the windows as a basis for the exercises. ¶ These programs would not be usable for all schools. Some could not use them at all, but they serve as an example of what might be done with the material suggested by the art windows which are found in many of the older churches throughout the country. No doubt there are churches where the members of the Church school are only dimly conscious of the windows. Their significance has never been explained and the children may never have fully appreciated either their beauty or real value as they picture some of the most important events in the life of Christ or symbolize some of the great principles of the Christian faith. The editors hope that these suggestions will be helpful to the readers of *The Church School* in planning their Easter programs.



LAST summer it was my privilege to worship for several weeks in a little church in a small village of the middle West. This church had been exceptionally fortunate in the selection of its stained glass windows. They represented some of the finest works of art of the great masters, portraying the principal events in the life of Christ in such a way that a study of the various windows would make a logical review of his life and mission.

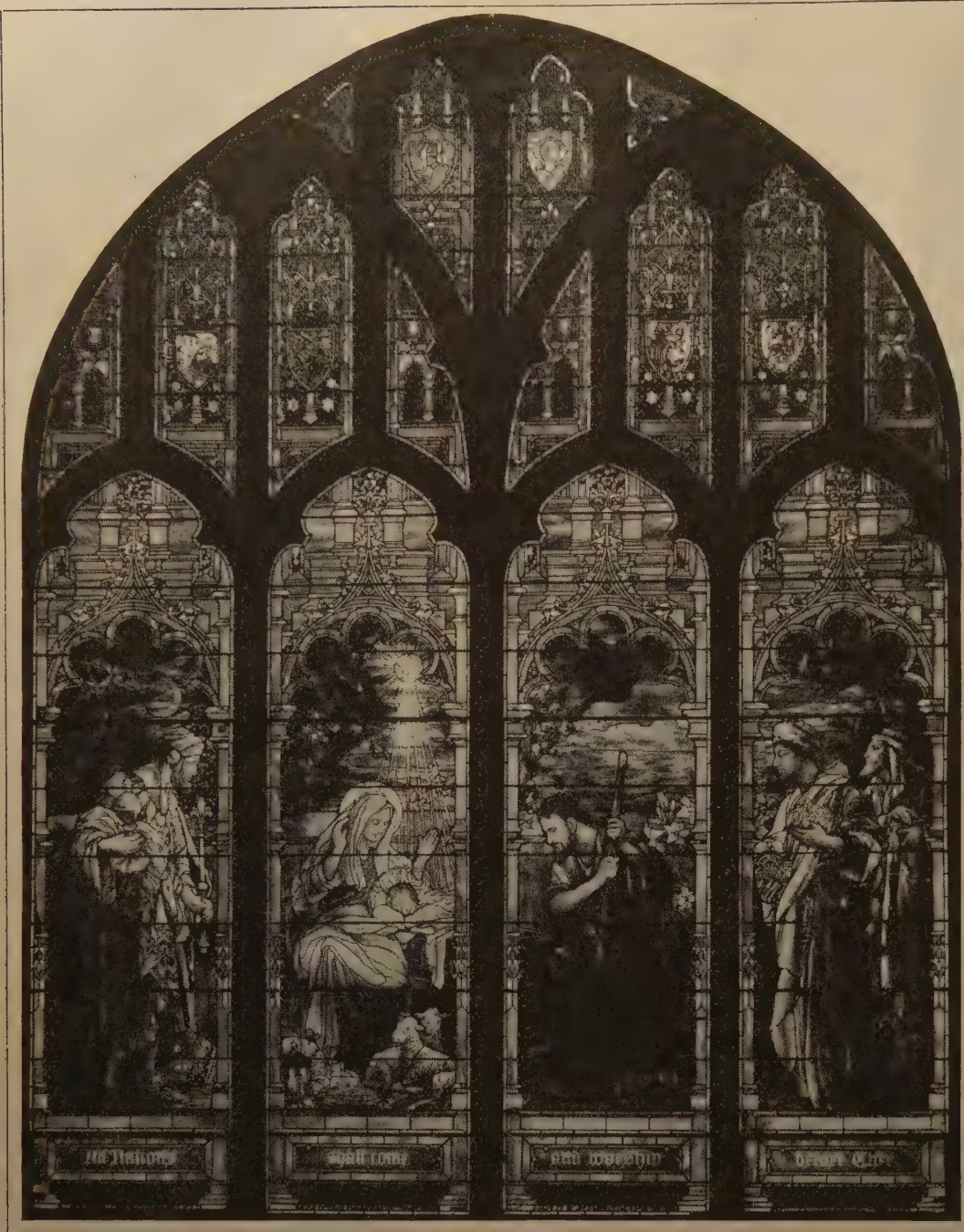
While the congregation worshipping in this little church from week to week admired the beauty and color of the windows, the thought came to mind that probably the children of the Church school, and perhaps a good share of the adults also, had never gotten any farther in the appreciation of the pictures than simply to admire them.

The people who worship in our churches have been brought up in the teachings of the Christian faith. Art can perform no greater service to humanity than to picture the popular beliefs in beautiful and dignified form. And yet how many continue to worship from week to week in the very presence of the great pictures and symbols of the Christian faith, but do not stop to consider their real significance.

It occurred to me that both a profitable and entertaining program might be arranged for the use of the Church school for some special occasion, such as Easter Sunday, which would be based upon a better understanding of the beautiful works of art that are found in many of our churches. While no two churches might have the same windows, yet suggestions

would be brought to mind by working out a typical program which might be adapted or used in part by the various churches. In some instances some one section or part of the program would have to be omitted because that particular window was not in the church, but through the treatment of those worked out, appropriate exercises might be planned, using the church windows as in the suggested program of this article.

The preparation of the entire program would become very simple if each window were assigned to a certain class and they were made responsible for that particular section of the program. As far as possible the material used in the suggested program is such as would be a part of the memory work done in most Church schools. Thus



the exercise for the day would not be a time for showing off, but an opportunity to use what the pupils have already learned with a better understanding of their own window art as the basis of the program.

The superintendent or chairman of the program committee should announce the object and nature of the program on this occasion. It may begin with an organ prelude. The Pastoral Symphony from Handel's Messiah would be appropriate. The window which represents Christ's birth should be the first to consider. This might very appropriately be taken care of by the Beginners or Primary Department. If the church is fortunate enough to have Correggio's *Holy Night* for one of its windows, it might be represented as follows:

Holy Night, by Correggio.

The superintendent of the Beginners or Primary Department reads the little poem *How Love Came* by Alice Archer Sewall.

"The night was darker than ever before
(So dark is sin)
When the Great Love came to the stable door
And entered in.
And laid himself in the breath of kine
And the warmth of hay
And whispered to the stars to shine,
And to break, the day."

"The thought of the picture centers about the glory radiating from the newly born babe . . . it overflows with the pure love of living. The mother leaning over the human baby is full of tender love; the face of the comely peasant maiden beams with joy; the shepherd and the lad have

come to worship with gladness in their hearts; and the angels are singing the glad tidings. The effulgence streaming from the Child illuminates and purifies every object it touches. All nature rejoices; the dog with lifted head is an interested witness of the scene; the lowly flowers spread out their leaves as they blossom profusely; the morning light just appearing above the hilltops comes as though to add its homage to the new-born King."

Beginners Department sing Luther's *Cradle Hymn*.

Primary Department sing the following verses of *Holy Night*.

"Holy night! Silent night!
All is calm, all is bright;
Round yon Virgin Mother and Child,
Holy Infant, so tender and mild,
Rest in heavenly peace,
Rest in heavenly peace."

"Silent night! Holiest night!
Darkness flies, all is light.
Shepherds hear the angels sing:
'Allelulia! hail the King,
Jesus the Saviour is here,
Jesus the Saviour is here.'"

(If thought to be more effective, a quartette might sing this softly in the background out of sight.)

Some churches may not have a window representing Correggio's *Holy Night*, but they may have Plockhorst's *The Angel and the Shepherds*. If this be the case an equally effective section of the program may be taken by some class of the Junior Department. Some individual, or better, all the class may recite the story of the visit of the shepherds as told in Luke 2. 8-16. This should be followed by the class singing,

together, *It came upon the midnight clear*.

Christ and the Doctors, by Hofmann.

This section of the program should be represented by some class of the Boys' Department.

Boy recites:

Heinrich Hofmann was born in 1824. He became professor in the Art Academy in Dresden in 1870. One of his famous pictures is called *Christ and the Doctors*. It now hangs in the Art Gallery in Dresden. It represents Christ when he was twelve years old on his first visit to Jerusalem. He is in the temple with the wise men, eager to learn all he can in the few days he is privileged to be in the city. He had probably been looking forward to this time with all the eagerness with which a modern

boy might anticipate his first year at college. Some think that Jesus went to the temple to teach the philosophers and sages there, but his earnest face looks as if he were there to learn as well. Nothing is going to escape his keen eyes and ears. The Bible tells almost nothing of Jesus' boyhood. But it says that he "advanced in wisdom and stature, and in favor with God and men." That means that he grew up a wholesome, clean boy, always trying to do the will of his heavenly Father. Hofmann has truly pictured Jesus to be just that sort of boy, and his face cannot help being an inspiration to us all.

Class sings *I would be true, or Yield not to Temptation.*

The Transfiguration, by Raphael
This picture may be described by a representative from some one of the classes for older girls or an adult class. Representative of class recites:

This picture has world-wide fame, and has been said to be the greatest picture in the world. It was Raphael's last work. He was working on it when he was seized with his last illness. The nearly finished picture was hung over his bier as he was laid to rest in his painting room in Rome.

Some have criticized the picture because it represents two scenes. They say that the glory of Christ's transfiguration and the contortions of the epileptic boy in the foreground do not harmonize. It was not the intention of the painter to represent scenes, but to excite religious feelings. He tried to express as far as painting can do, the idea that Jesus is the Son of God and at the same time the reliever of human suffering. The painter tried to set before worshipers the double life of spiritual faith and earthly suffering. It impresses one with the fact that the spiritual life is raised far above the earth but not yet in heaven, inspiring one to religious hope.

The French carried the picture to Paris in 1797, but later it was restored and placed in the Vatican at Rome where it now is.

The Good Shepherd, by Plockhorst
This section of the program might be given to a class of junior girls.

Representative of the class recites:
The Good Shepherd very early was an emblem of the Christian faith. He represents the joyful, cheerful side of Christianity. The kindness, courage, and love of the Good Shepherd symbolize the desire to save, protect and guide. This has been beautifully pictured in Plockhorst's picture, *The Good Shepherd*, and never has been better put into words than in the Shepherd Psalm.

Class recites Psalm 23.
Sing, *Saviour, like a shepherd lead us.*



Christ Blessing Little Children, by Plockhorst or Hofmann

To be presented by the Primary Department or a single class. Superintendent or teacher calls attention to the main points of whichever picture is used. If your window represents the Plockhorst picture, notice the sheep in the background, the boy at Jesus' feet with the palm branch ready to offer it in unconscious anticipation of his triumphal entry into Jerusalem. Also note the little child asking mother if she may take her flowers to Jesus. The central figures of the picture will be understood from knowledge of the incident it represents.

If Hofmann's picture is the one on your window, describe that in a similar way,

especially noting the little girl offering her bouquet of flowers.

In both these pictures children have more prominence than in the older pictures representing this story. The conception of both these artists shows the signs of the times, that children are receiving more attention.

Superintendent or teacher asks class:
"What did Jesus say to the people who tried to keep the children away from him?"

Class recites: Luke 18. 16, "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of heaven."

Class sings: *I think when I read that sweet story of old, by Jemima Luke.*

Perhaps some church may have windows

with various symbols of the Christian faith upon them instead of pictures of the masters. If so, one class of the Church school might be asked to study up these designs, perhaps tell why they have been used to represent some event of Christ's life, or why they are a symbol of Christian experience or history. Often appropriate scripture or some hymn may be selected to help bring the thought before the congregation. Some of the common symbols seen in the older churches are an open Bible, a sheaf of wheat, a cross and crown, a crown of thorns, an anchor, a harp, etc.

Easter Morning, by Hofmann, or **The Risen Lord and Mary Magdalene**, by Plockhorst

The program should reach its climax in the presentation of this closing picture. If some other resurrection picture is found on the windows of your church, the same exercise may be used for it. If there be no window of this sort, the Easter thought should be presented



Artist: Plockhorst

The Risen Lord and Mary Magdalene

anyway. The program must not end in the grave. The crowning event of Christ's life and the Christian's hope may be presented in several ways. A large white cross might be placed in the center of the platform, or a potted Easter lily might be placed in the most prominent place. The primary and junior classes should come in groups and stand behind in a way not to hide the cross or lily, whichever is used.

The assembled classes should recite together the resurrection story told in Mark 16: 1-8.

Superintendent or selected teacher recites or reads 1 Cor. 15: 55-57. Classes grouped on the platform sing one or two Easter hymns. An excellent Easter song for the younger classes is *Christ is Risen*, found in "Melodies," published by the Leyda Publishing Company, Chicago. A good hymn for all to sing is Charles Wesley's *Christ the Lord is Risen Today, Alleluia!*

Congregation rise, and all sing together; *All hail the power of Jesus' Name.*

A Senior's Estimate of Her Church School

By H. V. Mather

PRESENT-DAY methods of organization in the Intermediate, Senior and Young People's Departments of our Church schools are designed to train leaders in Christian living. In many places the plan is beyond the experimental stage, and results are becoming more and more apparent. A well set up program for young life, in which the young people have an active part, and which is very largely planned by the young people themselves, is producing leaders who will be of great value in the future.

The following is a short address delivered by a girl upon graduating recently from the Senior Department, and its original sincerity pays tribute not only to the training in leadership, but also to the training in the religious and devotional life which is offered by intermediate and senior courses of study:

"When I was asked to tell you this morning what the Church school has done for me, and why others should attend, I just wondered what I should say. I have been going to this school a number of years,

but have never really stopped to think what it has done for me. I cannot remember the time when I was not in the school, and under the influence of Christian teachers.

"I want to say that the high ideals which they set before me, and their teachings, have made it easier for me to try to live a Christian life.

"Although I feel that I know very little about the Scriptures as yet, what I have learned, and what I do know about Christ, has been a great help to me in my everyday life.

"You all know how powerful influence is, whether good or evil—especially the evil—and for that reason we should surround ourselves with good influences, and I know of no better place to do this than in the Church school, and especially the school of this church. Here, by associating with other people, some older than ourselves who have made a study of the Scriptures, we are taught to search them diligently, earnestly and systematically, according to

St. Paul, who said, 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'

"We may not be able to receive a college education, and if we did, a great deal of it would leave us as we grow older; while the training which we receive in the Church school will never leave us.

"We may not be gifted so that we can go out into the world and do many things, but if we will practice what our teachers have given us, and show our love for Christ, we cannot help casting a good influence over the world.

"I think it was Daniel Webster who said, 'Whatever makes men good Christians, makes men good citizens'; and I believe that a person who attends the Church school every Sunday will naturally be a good Christian, and thus a good citizen."

(This address was made by Miss Kathryn McElfresh before the entire Church school of the First Methodist Church, San Diego, California, on Rally Day, September 26, 1920.)

Methods That Have Worked

By Herbert Wright Gates

Secretary of Missionary Education
Congregational Education Society

THE following are notes of methods of missionary education that have been picked up among the various churches and Church schools and which have proved successful. They are passed on to others in the hope that they may prove suggestive.

The Challenge

In one New Hampshire school, a class in the Intermediate Department secured copies of a fascinating little leaflet, "Stranded: Letters from a Christian Endeavorer to Her Chum," issued by the Woman's Board of Missions, and challenged all the other classes in the department to see which could read it first. Copies of the leaflet were distributed, one to each class. As each member read the contents he signed his name on the back and passed it on to another. It was a simple method appealing to the sporting spirit and incidentally arousing a lot of interest in Dr. Parker's hospital in India, for which the school was doing some work.

A Work Night

The First Church of Newton has adopted the plan of setting aside its Friday evening meeting once a month as a work night for the White Cross. On the first of these evenings, about twice or three times as many were present as usually attend the meeting. The time from seven-thirty to about eight-thirty was spent in making surgical dressings of various kinds, even the men acquiring some expertness under the coaching of the women folk. At eight-thirty the men came to the front and gave a program which was aimed to bring out the motive, the need and the results of medical missions. Familiar songs were sung, most of those present knowing the words well enough to be able to join in the singing without stopping their work. Then all laid aside their work for a few moments while one man read the Scripture and another offered prayer. There followed brief talks from five or six others on various phases of medical missionary work. These were not only much to the point, interesting and instructive to those who heard them, but incidentally some of the speakers gave evidence of having gained a very different point of view themselves as a result of taking this part.

A different program is to be prepared for each of these meetings under the general direction of a committee representing the Prayer Meeting Committee, the Missionary Society, and the Adult Bible Class of the Church school.

Keeping Missions Before Folks

The South Church, Concord, New Hampshire, has a live missionary superintendent

and is steadily increasing missionary interest among the members of the school and church. Incidentally this interest is showing decided effect in the general interest that attaches to the whole religious-educational work.

The school has a missionary education program at least once a month, each program being in charge of some one class or group and carefully worked out in consultation with the Missionary superintendent. Several classes have produced some very creditable and effective dramatizations, written by the members themselves.

Keeping the Missionary Pastor in the Light

This recalls the experience of still another church which supports a missionary pastor on the foreign field. They do not content themselves with sending the money for his salary and occasionally remembering him in the Sunday morning prayer. They sent him a camera and supplies and have asked him to send from time to time pictures of scenes and incidents of interest on his field, with notes and comments explaining each. A small bulletin board with glass door has been placed in the vestibule of the church upon which are posted these pictures and their comments. Only one or two pictures are posted at a time and frequently changed. The children and young people have gotten into the habit of going to that board to learn what the latest pictorial news from their missionary pastor may be.

What Are We Giving For?

This is a query that might often be asked by the members of many schools, with little chance of getting a definite or satisfying answer. The great trouble is that in such cases interest quickly falls below the point at which it even provokes the question. Altogether too many schools have the habit of deciding upon the distribution of their missionary and benevolent funds in meetings of the teachers and officers and adult members without even thinking of the rights of the children who also gave part of that money. As long as we do this we may thank only ourselves for the condition which exists, too few men and women trained into the habit of intelligent and interested giving.

There should be some method by which the members of the school in all grades should have clear and definite reports concerning the amount of their gifts and their distribution. Moreover, as far as possible,

they should have opportunity to exercise choice in this distribution. There are many different types of work involved in the program of any of our boards and it would greatly increase the educational value of the children's giving if they receive definite information concerning these and have the opportunity to choose one for their gifts during a given period of time.

Many superintendents and other Church-school workers complain that the missionary and benevolent funds of their schools are forwarded through the church treasurer but without being kept separate; divided up on the percentage plan together with the funds of the church itself, so that any definite report to the school as to what it has done becomes impossible. This is poor training for the future.

We have before us the bulletin of the Lyndale Congregational Church, of Minneapolis, Minnesota, on which are reported in detail all the missionary gifts of the school for 1920. The name of each beneficiary is given, with the amount given to each. This is surely the least that can be done.

A Church School Program

The following quotation from a letter by Hon. Alfred Coit, Superintendent of the Second Church School, New London, Connecticut, is suggestive.

"I take twenty minutes for the worship portion of the service and give five minutes of this period each Sunday to the Missionary Committee which is a class of older girls, headed by a mighty bright young business woman.

"Instead of giving according to the Apportionment plan we give all the contribution for the month to the Society to which that month is assigned (on our missionary education schedule), so that giving shall follow instruction and interest. For instance, the last four months, all the money is divided between the American Board and the Woman's Board and the talks and dramatizations have to do with the various phases of foreign work. One Sunday four girls told about the lives of little Chinese girls before the missionaries were the means of putting them on a higher plane. Another Sunday some little girls and one of the teachers who represented a missionary, all dressed in national costume, talked about the changes the mission work had made in their family. Again a girl in Japanese costume told of what missions had meant to her, and a teacher in Indian dress told about life in India. On Thanksgiving Sunday an older girl in Pilgrim costume sat at her old-fashioned spinning wheel and told her little daughter (one of the younger girls similarly attired) the story of the first Thanksgiving Day.

"In addition to our regular contributions to the foreign boards this month (December) the children are giving to the Near East Relief, and so yesterday, one of the girls told a story of how a little Armenian girl carried on. Next Sunday we shall have a pantomime on Armenia."

The Time Question

Some people raise the question, when one speaks of twenty minutes for the worship program, of how to get so much time without infringing upon the needed time for the class session. There are at least two answers.

1. Begin promptly and go at it. Most schools waste more than twenty minutes in carrying out a ten-minute program of little value.

2. Concentrate the time for the general exercises instead of splitting it in two. A quotation from another letter from the same writer as the above is very much to the point.

"The idea of the closing exercise seems to be that instead of the class being the unit, the unit is the school, and that classes must give up the last part of the lesson period if necessary so that the school may wind up in a blaze of glory.

"But a teacher who is any good is work-

ing up to the climax of the lesson and, while he is supposed to have his lesson planned so as to get it into the allotted forty minutes or so, very often he cannot. I know how I used to feel when the buzzer buzzed in my class room, summoning my class of high-school boys to be rounded up with the rest of the school. I got a special dispensation from the superintendent to be let alone, but that wasn't fair to the other classes. Now I have the benediction before the lesson and each teacher has all the time he wants up to 11 o'clock, which is the time for church service."

We Vote "Aye" on This

The following from the Department of Religious Education of the State Conference of Iowa, puts a familiar statement in a way that is different.

RESOLUTIONS CREATE STIR

Furnaceville, Iowa, December 15.—At a largely attended convention being held here by the United Order of Waste Paper

Baskets, the following resolution was passed amidst a riot of enthusiasm:

Whereas, The Congregational pastors of Iowa are about to receive, or have received, important literature from the Missionary Education Department of the Congregational Education Society which will outline in detail the new missionary chart plan of education, and

Whereas, This new chart plan of education is most attractive and very vitally related to the successful promotion of the larger plans of the Congregational World Movement, and

Whereas, The United Order of Waste Paper Baskets realizes the multiplicity of matters which crowd upon the minister's attention which has resulted in many important communications being referred to members of this order for attention

Therefore, Be It Resolved by the United Order of Waste Paper Baskets that the communications hereinbefore mentioned be not referred to this body in our already overtaxed condition but be carefully considered by pastors and superintendents and referred to their Church schools for prompt action.

Current Periodicals in Missionary Education

MISSIONARY education is very inclusive. It includes teaching about all lands, races, and peoples. It includes teaching about all aspects of life, political, commercial, hygienic, social, and spiritual. It includes activities that help all lands, races, and peoples in political, commercial, hygienic, social, and spiritual ways. That is as broad as all life and all the world. But it is no broader than Christianity.

A Suggestion

Since missionary education does include so much, it cannot always draw sufficient material from missionary programs, study books, and reading books, indispensable though they be. These things must be used—they contain concentrated missionary education. Careful and well informed persons choose the best that they can find from sources to compile this material. Its use is fundamental in any well organized plan of missionary education. But there are schools so interested in missionary education that they cry, "More! More!" There are schools that say, "We have done all you suggest. Now what shall we do?" To these schools I wish to make this suggestion—use the daily press and any or all periodical literature.

A school so advanced as one I have referred to has already an intelligent and interested constituency. The very fact that it already uses the graded programs, the free leaflet literature, and carries out the suggestions made by missionary leaders, proves that the officers and members of this school are conscious of the new meaning of missionary education. With this consciousness and this intelligence to build

By Gilbert Loveland

Superintendent of Missionary Education of
the Board of Sunday Schools of the
Methodist Episcopal Church

upon, a very free use can be made of current literature, in a way that will train world citizens as well as world Christians.

How to Use Current Literature

Just *how* may current literature be used in a missionary sense? It can be done best in Intermediate, Senior, and Young People's departments. Young people in these departments are beginning to take a lively interest in the world around them. Current events are absorbing reading for them, if properly presented. One who introduces current literature into the missionary education of young people therefore builds upon the solid foundation of a natural interest. There are several ways in which it may be done. A given group, which may be a mission study class, a missionary society, or a Sunday-school class, may be taken as an example. This group meets weekly, we shall say. By vote of the group a topic is chosen, as for instance, the Japanese in the United States. Any reader of this article sees instantly that there is no dearth of material on a subject like this. It is a topic that could easily occupy several sessions of the group. The history of the question should be investigated. Different phases could be discussed, the Christian, which is the missionary viewpoint, being strictly maintained. Whether the group is able to arrive at a conclusion or not, its members have the knowledge and interest to enable

them to form an intelligent Christian opinion on that subject.

Another method of using current literature is by restricting the study to a specific magazine. In case this is done, some arrangements should be made to be sure that each member of the group has access to the magazine. For example, a certain group chooses *Asia*, the magazine of the Orient. I suggest this particular magazine; not because it is necessarily better than many others, but because it is not written for a missionary purpose, nor from a missionary standpoint, yet it is rich in missionary material. It therefore illustrates the point well. A single issue of *Asia* furnishes material for a program of short, interesting talks and fruitful discussion of the problems involved. It is not necessary that the group give over all its meetings to the magazine. If library facilities are good, different parts of the group may give the gist of a magazine for the benefit of the others, who in turn present another at a later meeting.

Associating Judgments with Religion

It depends upon the leader and the members of the group to give the missionary interpretation to the material read. Every problem, every conclusion must be illumined and tested by the light of Christianity. This not only gives the young person an interest and understanding of mission lands and problems, but accustoms him to regarding his daily life with the Christian outlook. He associates his judgments with his religion. He learns that a missionary spirit is just a Christian, brotherly spirit,

and that it belongs to one's attitude in reading the daily papers and in forming one's political and patriotic opinions, as well as to one's attitude in studying the work of a missionary and in forming one's religious beliefs.

I have scarcely hinted at the many ways by which current literature may become one of the most effective instruments in missionary education. Any wide-awake leader will think of many more and doubtless much better ways of applying the principle. Once the young people themselves are interested, their originality will suggest many methods. The point I wish to make is that since missionary education embraces so inclusive a program, it may

well use all material that bears on the subject, whether it makes the specific missionary application or not. If leaders and students have mastered the fundamentals of mission study, and possess the missionary outlook and attitude, the application is simple and natural, and proves very helpful.

Supplementary Material

Junior workers and leaders interested in other departments than those mentioned need not think regretfully that this is not for them. Use of current literature by pupils and study groups fits best into the departments specifically mentioned. How-

ever, it is obviously an excellent plan for adult study groups. And the materials in current literature may be well adapted by the leader to groups of younger children, such as juniors. In this latter case, current literature furnishes the teacher with supplementary material. The regular tools of missionary education furnish about all that the junior himself can handle.

If you have specific problems that you find difficult to solve, or if you wish help in finding suitable missionary literature and material, write to the missionary education department of your Board. It is anxious to help you and will be glad to furnish the information which you desire.

Class Evangelism

By Warren T. Powell

THE teacher is the key person in the Church-school program. He or she is closer to the pupil than any other. If pupils are won to Christ in their youth, it will be largely due to the teacher. If pupils go through the Church school without becoming Christians, the teachers are more at fault than any one else. The young person's possibilities make the teacher's responsibility. It will undoubtedly be asked by many, "What are some of the methods that have helped teachers in the task of class evangelism?"

First, there is the necessary preparation. This means an adequate knowledge of the Bible so that it may be made appealing and attractive, a book that is for young people as well as adults. A large use of the Bible both by teacher and pupil makes the evangelistic appeal easy and natural at any time. A wide knowledge of the Bible gives the teacher a weekly opportunity for quiet evangelism in the class which will result in decisions on Decision Day for the class alone or the department or Church school.

Second, the teacher should approach the problem of teacher-pupil evangelism through his own life. The best way to make the Christian life "attractive to pupils is to live the Christian life attractively." When a pupil says, "I want to be a Christian because my teacher is," it means that the teacher's life has been a living epistle. His life should reveal to the pupil that the Christian life is the strongest, most virile, unselfish and human life there is. It can "endure hardness as good soldiers of Jesus Christ," fight battles, play games, yet be tender, loving, and forgiving. It can be shown to be the ideal life.

The greatest task of the teacher will be to introduce Christ. What kind of a Christ we introduce will depend on how well we know him. But we must also know our

pupil in order to introduce the Christ that will meet the needs of his life. For the adolescent there is a desire to pattern life after some great hero, to have a great friend, to be of service to others. The task of the teacher will be to present the Christ

GROWTH is universal among all living things. The plant which fails to grow quickly withers and wastes away. The mind which ceases to expand soon falls into the rut of old-fogyism and decay. The soul that fails to grow in spiritual knowledge and power loses its responsiveness to God, its satisfaction in religion, and its ability to win others to right ways of living. Jesus recognized the necessity for growth when he said, "First the blade, then the ear, after that the full corn in the ear." The point for young Christians especially to understand, then, is that they have not finished when they have publicly acknowledged their allegiance to Christ and united with the Church; they have only just begun. They are like plants transplanted into new and richer soil, and their spiritual vitality will be measured by the growth they make in this new environment.

ARCHIE LOWELL RYAN

in

When We Join the Church



that shall meet these inner needs. He is to be the Hero-Saviour for young people who calls them today to help in setting up his kingdom of righteousness, justice, freedom, brotherhood and peace. When appeals are made by the teacher who shows the power of the gospel of salvation, the Bible in its beauty, who displays the noble, helpful, and virile qualities of Christian life, and who presents the Christ of young people, the result can only be a glowing decision for Christ. Such teaching and teachers make Decision Day inevitable. Sunday-school evangelism should become a normal and continuous part of the school program.

There is one school in Pennsylvania which has for its objective the winning of every pupil in the junior and intermediate years. For over a period of six years that school has been able to report that with few exceptions every member has made his or her decision to unite with the Church. This result has been achieved by a program of class evangelism, following the general principle just mentioned and this simple plan. The teacher learns the religious history of each pupil, whether he is a Christian, a member of the Church, etc. These facts are kept as a permanent record of the Church school. A prayer list is made of those who have not as yet made their decisions. A relation of friendship is established through week-day social or service activities. The lesson material is presented with the evangelistic emphasis. The challenge of Christ's life and appeal to young people is continually kept before the pupils. Then on Decision Day this preparatory work is brought to a climax either by the teacher or by the pastor assisting the teacher. With such a program that school is able to record that practically all the young people have come to realize Christ in their own life and in addition have gladly united with the Church.

The Superintendent's Guide to the March Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 23 MARCH 6	SECOND WEEK LESSON 24 MARCH 13	THIRD WEEK LESSON 25 MARCH 20	FOURTH WEEK LESSON 26 MARCH 27	Departmental Groups	
							Plan 1	Plan 2
4	B E G I N N E R S	The Little Child and the Heavenly Father Part 2	THEME: The Loving Care of Jesus TITLE: Jesus Loving Little Children. MATERIAL: Mark 10. 13-16.	THEME: The Loving Care of Jesus Children's Love for Jesus. Matt. 21. 6-11, 14-16.	THEME: The Loving Care of Jesus Stories 23 and 24 Retold.	THEME: God's Care of Life Winter's Sleep and Spring's Awakening. Psa. 147. 16-18; Song of Solo- mon 2. 11-13; 7. 11, 12; Gen. 1. 11, 12, 20.	B E G I N N E R S	B E G I N N E R S
5	B E G I N N E R S	The Little Child and the Heavenly Father Part 6	LESSON 75 THEME: Jesus, the Helper and Saviour TITLE: Jesus Loving Little Children. MATERIAL: Mark 10. 13, 14, 16	LESSON 76 THEME: Jesus, the Helper and Saviour Stories 74 and 75 Retold.	LESSON 77 THEME: Jesus Teaching to Pray Jesus Teaching How to Pray. Mark 1. 35; Luke 6. 12, 13; Mark 6. 41; John 6. 11; Luke 11. 1-4; Matt. 6. 5- 15; 7. 7, 8.	LESSON 78 THEME: God's Gift of Life New Life at Springtime. Psa. 65. 9, 10; Isa. 61. 11a; Luke 8. 5a; Song of Solo- mon 2. 11-13; Gen. 1. 11, 12, 20.	B E G I N N E R S	B E G I N N E R S
6	I	Bible Stories for the Sunday School and Home Part 2	LESSON 23 THEME: God's Care of Life in Nature TITLE: Winter Shelters. MATERIAL: Job 38. 22; Psa. 147. 16, 17; Job 37. 6, 8; Luke 9. 58a; Psa. 36. 6c.	LESSON 24 THEME: God's Care of Life in Nature Queer Cradles. Gen. 1. 20, 30; Psa. 104. 16-18; Luke 9. 58; Job 27. 18a; Eccl. 3. 1; Psa. 29. 9c.	LESSON 25 THEME: God, the Giver of Life on Earth and in Heaven The Awakening of Hidden Life. Job 37. 6, 9, 10; Psa. 147. 15- 18; Song of Solomon 2. 11- 13.	LESSON 26 THEME: God, the Giver of Life on Earth and in Heaven Jesus Going to the Heavenly Home. John 19. 30, 41, 42; 20. 1-18; Luke 24. 50, 51.	P R I M A R Y	P R I M A R Y
7	II	Bible Stories for the Sunday School and Home Part 2	THEME: Jesus Loving and Receiving Love TITLE: The Children's Praise Song. MATERIAL: Matt. 21. 1-17.	THEME: The Loving Care of Jesus Jesus Feeding Many Hungry People. John 6. 1-14; Matt. 14. 13-22; Mark 6. 30-44; Luke 9. 10- 17.	THEME: The Loving Care of Jesus Jesus Stilling the Storm. Matt. 8. 18, 23-27; Mark 4. 35-41; Luke 8. 22-25.	THEME: The Loving Care of Jesus The Loving Care of Jesus for a Little Girl. Matt. 9. 18, 19, 23-26; Mark 5. 21-24, 35-43; Luke 8. 40-42, 49-50.	I M A R Y	I M A R Y
8	III	Bible Stories for the Sunday School and Home Part 2	THEME: Jesus Revealing the Father's Love TITLE: The Story of the Good Samaritan. MATERIAL: Luke 10. 25-37.	THEME: Jesus Revealing the Father's Love Jesus Teaching a New Com- mandment. John 13. 1-17, 34, 35; Matt. 20. 28.	THEME: Jesus Revealing the Father's Love Jesus and His Friends in the Upper Room. Luke 22. 7-13; Matt. 26. 17- 20, 26-30; John 13. 33-35; 14. 1-15.	THEME: Jesus Revealing the Father's Love Jesus Dying and Living Again. Luke 23. 33-35; 24. 1-7.		
9	IV	Stories from the Olden Time Part 2	THEME: Stories of Joseph TITLE: From Prison to Palace. MATERIAL: Gen. 41. 1-57.	THEME: Stories of Joseph Joseph's Brothers Visit Egypt. Gen. 42. 1 to 45. 8.	THEME: Stories of Joseph The Family of Israel Move into Egypt. Gen. 45. 9 to 50. 26; Rev. 3. 21; John 14. 2.	THEME: Stories of Joseph REVIEW. TEACHER'S THEME: Rom. 8. 28.		J
10	V	Hero Stories Part 2	THEME: Stories of the Hero of Heroes TITLE: Jesus and Zacchæus. MATERIAL: Luke 19. 1-10.	THEME: Stories of the Hero of Heroes The Triumphal Entry. Luke 19. 29-44.	THEME: Stories of the Hero of Heroes The Death and Resurrection of Jesus. Luke 22. 47-53, 66-71; 23. 13-25, 33-50; 24. 1-49.	THEME: Stories of the Hero of Heroes REVIEW.	J U N O	U I O
11	VI	Kingdom Stories Part 2	THEME: Stories of the Kingdoms of Israel and Judah TITLE: One Prophet Against Four Hundred. MATERIAL: 1 Kings 22. 1-18, 24-37.	THEME: Stories of the Kingdoms of Israel and Judah REVIEW.	THEME: Stories of the Kingdoms of Israel and Judah Elisha Begins His Work. 1 Kings 19. 19-21; 2 Kings 2. 1-22.	THEME: Stories of the Kingdoms of Israel and Judah Naaman and Gehazi. 2 Kings 5. 1-27.	I O R	R
12	VII	Gospel Stories Part 2	THEME: The Gospel According to Mark TITLE: The Crucifixion and Burial. MATERIAL: Mark 15. 1-47.	THEME: The Gospel According to Mark The Resurrection Day. Mark 16. 1-8, also 9-14.	THEME: The Gospel According to Mark Appearances of the Risen Lord. Mark 16. 14-20.	THEME: The Gospel According to Mark REVIEW.		I N T E R M E D I A T E
13	VIII	Leaders of Israel Part 2	THEME: Leaders of Israel TITLE: Elijah, the Champion of True Religion. MATERIAL: 1 Kings 16. 28-34; chapters 17 and 18.	THEME: Leaders of Israel Elijah, the Champion of Jus- tice. 1 Kings, chapters 19 and 20; 2 Kings 2. 1-12.	THEME: Leaders of Israel Elijah, the Friend and Patriot. 1 Kings 19. 19-21; 2 Kings 2. 1-13; 4. 1-37; 6. 8-23; 9. 1-10; 13. 14-19.	THEME: Leaders of Israel REVIEW.	I N T E R M E D I A T E	E

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 23 MARCH 6	SECOND WEEK LESSON 24 MARCH 13	THIRD WEEK LESSON 25 MARCH 20	FOURTH WEEK LESSON 26 MARCH 27	Departmental Groups	
							Plan 1	Plan 2
14	IX	Christian Leaders Part 2	THEME: Paul, the Missionary TITLE: A Leader in Chains. MATERIAL: Acts 27:1 to 28. 30.	THEME: Paul, the Missionary The End of the Race. 2 Tim., chapter 4; Philemon.	THEME: Paul, the Missionary Paul, the Man. Phil. 3. 7-14; 4. 12-23; 2 Cor. 5. 9-20; 11. 9, 23-27; 2 Tim. 4. 9-12; Acts 18. 1-5.	THEME: Paul, the Missionary REVIEW.	I N T E R M E D I A T E	
15	X	The Life of Christ Part 2	THEME: Jesus in the Midst of Popularity TITLE: Jesus Refusing the Crown. MATERIAL: Mark 6. 30-32; Matt. John 6. 1-15.	THEME: Jesus in the Midst of Popularity The Passing of Jesus' Popu- larity. Matt. 14. 24-36; John 6. 22- 71.	THEME: Jesus in the Midst of Popularity The Withdrawal into Northern Galilee. Mark 7. 24-37.	THEME: Jesus in the Midst of Popularity RECAPITULATION Peter's Recognition of Jesus as Messiah. Mark 8. 27-30.	S E N I O R	
16	XI	Christian Living Part 2	THEME: Problems of Christian Living TITLE: Personal Study of the Bible. MATERIAL: John 20. 30, 31; 2 Tim. 3. 14-17; Psa. 119. 9-18; John 5. 39-47; Heb. 1. 1-4; Matt. 4. 1-11.	THEME: Problems of Christian Living Personal Responsibilities — Ability and Influence. Luke 17. 1-4; Acts 16. 25-34; Rom. 14; Acts 1. 8; Gen. 4. 9-15; Luke 10. 29-37.	THEME: Problems of Christian Living Christian Stewardship. 1 Cor. 4. 1-4; 1 Pet. 4. 9-11; Mark 12. 41-44; Luke 12. 13-21; 19. 12-26; 1 Cor. 16. 1, 2; Luke 16. 8-12.	THEME: Problems of Christian Living The Life for Others. Matt. 9. 35-38; 10. 1-7; Mark 10. 42-45; Matt. 10. 5-23; 1 Cor. 9. 19-27; Matt. 19. 27 to 20. 16; 25. 31-46.		
17	XII	The World: A Field for Christian Service Part 2	THEME: The World: A Field for Christian Service TITLE: Choosing My Place in the World's Work. MATERIAL: 1 Cor. 12. 12-31; Matt. 3. 13 to 4. 11.	THEME: The World: A Field for Christian Service Fitting Myself for My Life's Work. Luke 2. 51, 52; Gal. 1. 11-24; 2 Tim. 1. 6, 7; 2. 15; James 1. 5-8; 3. 17, 18.	THEME: The World: A Field for Christian Service Dedicating One's Leisure. 1 Sam. 16. 16-23; Mark 6. 30- 34; John 4. 1-42; Acts 18. 24-26.	THEME: The World: A Field for Christian Service The World a Field for Chris- tian Service — Where to Begin. Eccl. 9. 10; Mal. 3. 16, 17; Mark 5. 18-20; Luke 2. 51; 10. 38-42; Acts 1. 1-14; 2. 1-47; James 1. 27.		
18	XIII	The History and Lit- erature of the He- brew People Part 2	THEME: The Hebrew Monarchy and the Kingdom of Israel TITLE: The Temple and Tem- ple Worship. MATERIAL: 1 Kings 5. 1 to 9. 9.	THEME: The Hebrew Monarchy and the Kingdom of Israel A Prayer. 1 Kings 8. 23-53; 2 Chron. 6. 14-40.	THEME: The Hebrew Monarchy and the Kingdom of Israel The Call and Fruits of Wis- dom—The Book of Proverbs. Prov. 4. 1-9; 8. 1-21; 1. 2-6.	THEME: The Hebrew Monarchy and the Kingdom of Israel Splendor and Weakness of the Hebrew Monarchy. 1 Kings 9. 10 to 11. 43.	S E N I O R	
19	XIV	The History of New Testament Times Part 2	THEME: The Conflict with Judaism and Paganism TITLE: Christian Comradeship. MATERIAL: Letters to the Philippians and Philemon.	THEME: The Conflict with Judaism and Paganism The Perfecting of Life in Christ. Col. 1. 1 to 4. 18.	THEME: The Conflict with Judaism and Paganism The Church of Christ. The Ephesian Letter.	THEME: The Conflict with Judaism and Paganism Training New Leaders. 1 and 2 Tim. and Titus.		
20	XV	The Bible and Social Living Part 2	THEME: The Industrial Order TITLE: Ownership. MATERIAL: Gen. 47; Lev. 25. 10, 23, 44-46; Num. 27. 1- 11; Deut. 15. 1-18; 20. 10- 14; 29. 11; 1 Kings 21; Isa. 3. 14; 5. 8.	THEME: The Industrial Order Brotherhood in Industry. 1 Sam. 30. 21-25; Neh. 4. 15- 23; Luke 4; Acts 4. 32-35; 6. 1-7; 1 Cor. 12.	THEME: The Industrial Order Working Together. Exod. 21. 2-11; 29. 10; 1 Kings 5. 8-12; Neh. 3; Ezek. 27.	THEME: The Industrial Order Jesus and the World of Work. Amos 2. 6, 7; 4. 5; 11. 2; Micah 2. 1-9; 3. 1, 2; Matt. 11. 28-30; 20. 20-28; 25; Luke 4. 16-21; 6. 27-38; 7. 18-23; 14. 12-14.		
ADULT		Special courses for parents and elective courses on special topics.					Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 10 MARCH 6 Jesus Among His Friends	SECOND WEEK. LESSON 11 MARCH 13 The Lord's Supper	THIRD WEEK. LESSON 12 MARCH 20 Jesus on the Cross	FOURTH WEEK. LESSON 13 MARCH 27 The Living Christ
6 7 8	PRIMARY	Studies in Matthew— The Gospel of the Kingdom	TOPIC: Showing Our Love for Jesus. MATERIAL: Matt. 26. 6-13; 25. 40.	Jesus at Supper with His Friends. Matt. 26. 17-19, 26-29.	Jesus Dying for Us. Luke 23. 33-43.	The Easter Story. Matt. 28. 1-20.
9 10 11	JUNIOR		TOPIC: Giving Our Best. MATERIAL: Matt. 26. 6-13.	Remembering Our Lord Jesus. Matt. 26. 17-19, 26-29.	Jesus Crucified. Matt. 27. 33-50.	Our Ever-Present Friend. Matt. 28. 1-20.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Our Best for Christ. MATERIAL: Matt. 26. 6-13.	The Lord's Supper and Its Mean- ing. Matt. 26. 14-30.	The Supreme Sacrifice. Matt. 27. 35-50.	Christ Our Living Teacher. Matt. 28. 1-20.
	YOUNG PEOPLE AND ADULTS		TOPIC: The Liberality of Love. MATERIAL: Matt. 26. 6-13; Col. 3. 12-14.	Communion with Christ. Matt. 26. 20-30; 1 Cor. 10. 16, 17.	The Cross and Its Meaning To- day. Matt. 27. 35-50; 1 Cor. 1. 21-25.	Christ in the Life of Today. Matt. 28. 1-10.

Bringing the Holy Land to Jersey

By R. M. Crouse

THE mind—greatest of photographers—can picture that which it has not seen. And so it is that all who have read the Bible have stored away in cerebral filing cabinets the pictures of the characters of the Scriptures. Moses and Mordecai and Ruth and Mary Magdalene—who cannot visualize them as he turns the pages of their stories? They have not been seen by the eye—but they live in the mind.

However, in those conjured-up photographs of the olden characters one also senses the atmosphere of their long-past day. One feels the time in which they lived and cannot set them in the surroundings of this day and age.

And yet today they are living again—walking and talking. The Biblical motion picture has brought them back in the form of persons who reenact their rôles in life. In the garb of the Scriptural times characters are stalking this new land before the motion picture camera, and later on the screen.

And so it is that on one recent day the Good Samaritan sat down on the front steps of the inn into which he had just carried "the man who had fallen among thieves," removed his beard without the aid of a razor and remarked upon the rather excessive heat.

A few hundred yards to the west of him a street car clanged by and in the road that stretched on out alongside the car tracks, motor cars were dashing and scurrying. The Good Samaritan could have turned his head and looked upon a river that fairly throbbed with busy craft. And just beyond lay a city of six million souls; the towering sky-line jutted against the horizon like a strange lace pattern.

All those signs of an age—all 1920—and yet, just a moment before, this Good Samaritan had climbed his way through the rocks on the back of a donkey to the little inn in the Holy Land. The Holy Land? Yes, New Jersey had been the Holy Land a moment before—in the motion picture of "The Good Samaritan."

The films have taken us all around the universe. They have taken us to Greenland's icy mountains and Africa's coral strand. Underground and overhead we have gone, on the screen. To the four corners of the globe and into most of the navigable bodies of water. And now they are taking us back to the Gospel scenes and Gospel stories.

When the idea of producing films for the churches was conceived, there came the decision to use as material the vast dramatic fields of the Bible. The Old Testament is replete with stories of inestimable dramatic quality. The stories of Job and Esther and Ruth and David and many other familiar characters are all that a

screen director could ask. And in the New Testament Christ teaches by parables—powerful, vivid stories, yet simple and ideal for screen adaptation.

The first of these Biblical stories chosen by the International Church Film Corporation, the organization of churchmen which came into being to provide films for churches produced from the church's point of view, was "The Good Samaritan." The plan involved was that of filming a modern application of the parable and then working in the old Biblical story with its Biblical setting.

It was a simple matter to film the modern application, for it called for only the scenes of today. But where was the company to find the Holy Land, except in Palestine? Even there the changes have been so many that today it is hardly the Holy Land of the Bible.

A week or so of "scouting" provided the location. Just across the river from rushing, rampant New York lay the coast of New Jersey. In some places the shore is of such verdant beauty that one can lose himself and be transported a thousand miles from all the hubbub that he knows is going on within a comparatively short distance of the spot. So that is where the Holy Land was found. Less than forty-five minutes from Broadway. But even with the spot itself discovered, much of the work of transporting the old scenes to their new location was still to be done.

But in New York there are florists who

can supply palms that will make an olden scene real, there are contractors who can furnish enough sand for a desert, there are companies that will provide the furniture of a scene from any period, and there are carpenters that can build any sort of a "set" from a Rhenish schloss to a feudal castle or a far north igloo.

The motion picture can get closer to reality when it is finished and thrown up on a screen than any form of the artificial. To the person who sits in the audience its story moves so naturally that one cannot possibly see behind the scenes.

But in the motion picture studio it is vastly different. The first impression the studio visitor gets is chaos. Everything seems to be disorder. In one corner is a set of one scene, near by is the set of another. There are all sort of lights. There is a babel of voices. Sometimes one can hear the director's stentorian shout. There are the yells of the director's aides. There is the droning hum of the players who are not in the particular scene being filmed but waiting their turn. There is the clatter of the carpenter's hammer as he builds a new set. There is the rumble of lights on steel stands being moved about.

There is apparently no continuity to what is being done. The scenes that are being taken have no relation to each other. For in the movies all the scenes that have to do with any one "set" are taken while that set is "up." It matters not whether one scene comes at the start of the story and another at its very finish. They may be filmed one right after another. When



International Church Film Corporation

The Call of Samuel

all the photography is finished they are put in their proper places.

The interior scenes are the easiest part of motion photography. A few boards, some nails and a little paint will make almost any interior scene. Furnishings can be had on an hour's notice from any one of a dozen New York firms that specialize in them for the stage and the studio.

It is the exteriors that produce wrinkles of worry for the directors. One cannot use any sort of a scene and call it the Holy Land. It must have the topographical characteristics. That is why it took a week to find the proper spot for the filming of "The Good Samaritan."

Not long ago a California company filmed an old Bible story. The film was completed and was being demonstrated in the projection room of the studio. "What's that strange looking bird in the upper left corner?" asked the director, for it is a director's business to notice everything.

All eyes turned to the bird. It grew nearer and nearer. Suddenly some one recognized it as an airplane. Perhaps none but the keen-eyed in the audience would have noticed that the strange flying object wasn't a real bird, but to those who did notice the incongruity of an airplane flying over a drama being enacted by Old Testament patriarchs would have been enough to destroy the entire effect of the picture. Every foot of the scene was taken over again, and care was exercised to see that none of the planes from a near by flying station was out for an airing at the same time.

Those are the things a director must be wary of when he films a Biblical picture. Within a stone's throw of the scene on which the greater part of the exterior scenes of "The Good Samaritan" were taken were the signs of the civilization of

today—street cars, automobiles, steamboats, telegraph poles, signboard fences and a thousand other things. Allowing just one of those indications of the advance of the years to creep into the film would have ruined its effect completely.

But the International has found its secluded spot in Jersey and has transported the Holy Land there. Soon work on other releases will be started. There is one thing about the reproduction of those early scenes that is a great help to the director. They were simple. In fact, it is their simplicity that he must seek to produce most of all to get their effect.

A careful study of the Scriptures will reveal a great deal in regard to the scenic surroundings of the Biblical stories. And then there is the general photography of the Palestine of today on which to draw. The dress of the various periods also is revealed in the Scriptures and in the historical volumes that have been written by persons who have gone into the matter with considerable care and with a high regard for accuracy.

To reproduce these things on the screen is not such an easy task, perhaps, but it is ameliorated by the fact that there are costumers galore who will cooperate. Close attention must be given to details, however, for it would be just as great a mistake to let a Biblical character wear anything that smacks of the fashions of today as it was to let an airplane creep into a picture of those old days. To these details the director pays close attention. He supervises the dress of every character and the setting of every scene. He informs himself on the history of the time of his scenario and pays strict attention to it.

The work of presenting the stories of the Bible on the screen is going on rapidly as the International Church Film Corpora-

tion perfects its circuit of churches which will exhibit films in connection with their services. There is a vast quantity of material in the Book and with Jersey providing the scenery and contractors and costumers the effects it is probable that most of the characters from Genesis to Revelation will soon be "living" on the silver screen.

Cinemas and the Christian Church

An Appeal from India

By E. W. Fritchley

IT must be admitted by Christian people who give the matter a moment's thought, that there is probably no greater power in operation on tens of millions of people of all ages and classes in the world today, than the influence exercised by picture palaces, or cinema theaters, many of which present scenes calculated to undermine the influences of Sabbath teaching and the protective and uplifting influences of Christian homes.

To do away with cinemas is impossible, for they are too numerous and too deeply rooted in almost every town on earth, and form a part in the program of most home circles.

It must be frankly admitted that clean humorous cinema shows have afforded many happy evenings to such families as have not discovered the art of making happy evenings at home.

It has also been asserted that cinemas tend to empty drink saloons. If this assertion is correct, then they have a place in checking the greatest evil which afflicts the human race. At the same time we have to face the fact that the tone of many picture shows is morally degrading, and calculated to produce a disregard for Christian ideals, particularly in respect of the relationship of the sexes and the sacredness of the marriage tie.

This subject should, therefore, receive the most thoughtful and cooperative attention and vigorous and concerted action of leaders of the Christian Church the world over.

The general public is not so depraved as to desire low-quality shows if they could be served with better ones, provided these are really interesting and laughter-producing. Christian workers should therefore use the whole weight of their influence in trying to get the producers of cinema pictures to realize their great responsibility, and also their opportunity to help the nation, by screening only such scenes as are of a clean, educative, and healthfully humorous nature, scenes which are constructive instead of destructive in their tendencies.

We are living in days when talented Christian authors might and should use their pens in producing books, the scenes of which may be acted and screened with

(Continued on page 287)



International Church Film Corporation

My Shepherd

For Rural Schools

Two Suggestions as to the Hour of the Service

THE problem of so arranging and conducting the morning church service and the Sunday-school session as to meet the needs of the greatest number has been tackled in a somewhat similar manner by two Canadian churches.

At Duart, Ontario, where the congregation is a rural one, the Sunday-school session before the morning service was done away with and the order of procedure reversed. After the morning sermon a children's hymn is sung, the Sunday-school lesson for the day is read, the adults remain in the auditorium as one large mixed class taught by the minister, while the younger people adjourn to the Sunday-school room for their usual class gatherings and study. The plan works and the results are very satisfactory. From an adult class of fifteen there has been developed by this plan a class with an attendance of from sixty to eighty-five, all of the other classes have been strengthened

By Fred Scott Shepard

and the primary class doubled. Many entire families now attend who could not come before on account of very small children and the length of time occupied by the two separate sessions of church and school.

At Rossland, B. C., the afternoon hour seemed undesirable for the Sunday school, it being apparently impossible to maintain a creditable adult class at this time and quite as difficult to secure sufficient teachers properly to care for the younger classes. The minister proposed that the morning church service and the Sunday school be combined as a Church school, and a three months' trial was agreed to. The service as arranged consisted of thirty minutes given to worship conducted conjointly by the pastor and the superintendent, including a five-minute story sermon for the children; a forty-minute period was given

to the study of the lesson, the adults being organized as a Bible class and taught by the minister; the closing exercises occupying not more than ten minutes. After a trial of eight months this plan is also pronounced a success with some of the following results to its credit as related to the Sunday school:

A more conspicuous spirit of worship and reverence than had ever maintained in the Sunday school before; a regular and almost perfect attendance of teachers; the older boys and girls present in record numbers; a spiritual uplift and inspiration due to the men and women worshipping and studying with the children and the youth; the release of workers for one strong effort instead of two less efficient ones.

The minister writes that new features and improvements are being frequently introduced and that there is a feeling that the possibilities of the plan have not yet been revealed in their fullness.

Forward Step Day

By Fred B. Morley

IN our Sunday school practically every one in the Junior Department and above is a member of the Church. In connection with our evangelistic work I felt that something ought to be done in the Sunday school. Under the conditions the regular Decision Day was out of the question. All of the Decision Day cards and programs seemed inadequate. The situation had to be approached in a different way. With this in mind I gathered together all of the cards I could get where people were asked to pledge themselves to some advance step in Christian consecration. After going over the matter carefully I developed the card shown on this page.

The preliminary steps were practically the same as for Decision Day. The teachers were called together for prayer and consultation, and asked to make their teaching of the lessons lead up to this day. In addition they were asked to talk to their pupils individually and to pray for each by name every day.

The service itself was very simple. The teachers that day led up to it in a general way. Then we had a thoughtful hymn. This was followed by three five-minute talks. The superintendent opened with "What It Means to be a Christian." A teacher of teen-age boys followed with "Why One Should Decide for Christ Early in Life." The pastor concluded with "Why Every

One Should Take a Forward Step." He closed with a clear explanation of the card and an urgent appeal that every one take some forward step. Then followed a brief prayer. The classes gathered around their teachers quietly and talked things over. When all were ready the cards were collected. A hymn of consecration was sung. The pastor called for all who designated the first Forward Step to stand. Then the call was made for all who designated the second. The third call was for all who had signed for any of the others. There was a prayer of consecration and a closing hymn. Those who had signed for the first or second were asked to remain. The teachers of these pupils were asked to stay with them. The pastor explained things carefully and made sure that every one understood and was in earnest. He then had all kneel at the altar, the first group together and the second group together. He talked with each of the first group individually and helped each one for himself to a consciousness of his relation with Christ. The others met him as a group. The meeting closed with a prayer that each one might keep true to Christ and live the Christ life among his fellows.

My plan is to follow this up with instructions for the new converts, and personal work with the distribution of suitable literature for the others.

My Forward Step

I have today decided with God's help, to

- ☐ Accept Jesus Christ as my personal Saviour and follow him as my Lord and Master.
- ☐ Acknowledge my many failures as a professed follower of Christ, and to make a reconsecration of my life to him.
- ☐ Make it a rule of my life to spend at least five minutes each day in Bible study and secret prayer, preferably in the early morning; and endeavor each day to do as God tells me.
- ☐ Seek definitely the will of God for my life work, and I covenant to do his will wherever it may lead me and whatever may be the cost.
- ☐ Give, in time, under the direction of my minister, at least two hours each month to definite personal effort in persuading others to begin the Christian life, or to other work for the kingdom.
- ☐ Give systematically and proportionately of my income for the purpose of maintaining and extending the kingdom of God.

(Make X before the forward step you wish to take.)

Name.....Date.....

Address.....Class.....

"Be strong and of good courage; for the Lord thy God is with thee whithersoever thou goest."

How to Change Apathy to Action

Suggestions for Young People's Leaders—In Two Articles

By Alfred White

YOU'RE a teacher of older boys or girls? If so then I'll undertake to prophesy that all has not been easy going with you. If you belong to the majority of those who undertake this very important and responsible work, I'm prepared to swear that you have often been so discouraged by the apparent hopelessness of your efforts to interest them that more than once you have vowed to quit the job and save such useless waste of energy. Am I not right? I've talked with many such teachers and I recall few exceptions. For some reason or other, Sunday-school work does not grip the older girl or boy. Of course there are individual exceptions. A few have acquired the necessary background at home to enable them to take a degree of interest, but how few they are! This fact constitutes one of the outstanding problems in Sunday-school work. Consequently, I make no apology for attempting to make some contribution, be it ever so small, to its solution.

Interest Disperses Apathy

Did you ever observe older boys and girls of thirteen, fourteen, or more, work with eagerness and intensity at a piece of hard and perhaps disagreeable work? I have, and have wondered at their capacity to stick to it in spite of the fact that the work itself could hardly be described as pleasant. I have seen dainty girls wash dishes for an hour or more at the close of a social evening and stay with the job till everything was cleaned up. I have seen boys work hard for a couple of hours in the heat hoeing potatoes in a garden. No word of complaint in either case, no shirking the job, just sticking to it till it was done. These same boys and girls would work just as hard at an intellectual task on occasion. I've seen boys and girls of this age, in camp, work with immense energy to produce some worthy contribution to the camp paper. If only they could get something really funny, some skit to amuse the crowd, some good original joke that folks would laugh at, they would be happy and no amount of effort was too great if only the desired result could be secured. Get these same girls or boys into a Sunday-school class and too often their attitude is one of lack of interest, weariness and impatient endurance. Do what you can, and only a forced interest shows itself. You realize that real, genuine satisfaction such as was apparent in the dishwashing, the potato-hoeing or the writing for the camp paper, is quite lacking. If you are ordinarily human you will probably blame

them for their indifference or perhaps scold them for not appreciating all the effort you have put forth to interest them, or maybe blame the parents for not preparing them better for the lesson. I'll wager a good deal that you do not blame yourself or assume as a first condition of solution that there is something fundamentally wrong with your whole plan of attack. Yet I am quite sure in my own mind that this is the only safe and sane conclusion to reach. As I am a teacher myself of boys of this age, I can say this without presuming to be unduly critical or censorious.

Working Towards a Conscious Objective

Has it occurred to you as you have been reading the above, to consider what might be the essential difference in the boys' and girls' points of view in the cases of the dish-washing, potato-hoeing or skit-writing as compared with their point of view in the case of the Sunday-school lesson? Why do they enter with zest in the one case and remain cold and indifferent in the other? There must be reasons and they are not reasons founded on the inherent interest of the task itself, for there is nothing inherently interesting to girls in dish-washing, nor to boys in potato-hoeing. Yet they attacked these tasks with a vigor and persistency that would win any one's approval. I would frankly like to ask your judgment as to whether the outstanding difference in these cases as compared with the ordinary Sunday-school lesson is not a difference in their mental attitude due to the presence or absence of a *real objective*. In saying this I want you to keep very clearly in mind that *there is a big difference between a teacher having an objective and the pupil having one*. Every good teacher works toward a specific objective and this is all good, but how many students in our classes are together working towards a conscious objective? When those girls washed dishes they did it, not because they liked the job itself but probably because they had, as a very conscious objective, to do their share toward making the social evening a success. The boys ordinarily hate to hoe potatoes, but they wanted in this case to earn money for their "Earn and Give" pledge and their objective impelled them to undertake an unpleasant job and even gave satisfaction to an otherwise distasteful task. And so with almost any task boys or girls, men or women enter upon with vigor and any degree of enthusiasm, you will probably find that there is a strong inward purpose impelling them

to do it. We must consider this factor in our teaching. We must first of all realize that in no case can the purposing of the teacher be a substitute for the purposing of the pupil. Some way must be found in the work of religious education to bring about such a state of affairs that not teachers only but the students themselves shall enter upon their year's work and each month's and week's work with an objective so compelling that all the pressure shall come from *within*, rather than from without. When we have found out how to do this we have probably solved one of the most difficult problems that face us.

The attempt to, at any rate partially, meet this problem is what I have presumed to describe as "How to Change Apathy to Action," and I want now to outline the essential features of this plan.

To insure that any group of boys and girls shall enter upon a year's work with strong purpose it will be necessary to practice a good measure of that spirit of democracy that we talk about so glibly but practice so sparingly in Sunday school. In other words we must take our classes absolutely into our confidence, make comrades of them, and instead of asking them to carry out our plans, we must rather work out with them plans for the year and give them, not merely the opportunity to accept our ready-made plans, but really give them the right to a voice in the vital problems of the class. Indeed, it must be our steady aim to throw upon them the initiative and responsibility up to the limit of their capacity. Older boys and girls cannot be expected to throw themselves with enthusiasm into plans made for them. The greater their share in making the plans and the more they are made conscious that the plans are their own, the more are they likely to carry them out with energy and enthusiasm. I urge this because I consider that the spirit in which this is undertaken is absolutely vital to success. Where does the teacher come in, you will ask? The teacher is one of the group, and should not arbitrarily assume dictatorial authority in a democracy. He is, however, by virtue of his experience, naturally looked up to by the rest and should, by his good judgment and superior wisdom, direct the purposing of the class to worthy ends. If he cannot do this he is unfit for his job. His supreme task, and it is no light one, will consist in directing the thought and purpose of the boys to noble objectives that will strongly grip them and will at the same time be highly worthy. If he has sufficient insight into their needs, their

desires and their innate longings, and sufficient skill in leading them to desire to reach certain objectives in keeping with their highest needs, then he has succeeded in making an excellent start. If, in addition to a good start, he possesses the wisdom to leave with them all the initiative that they can possibly take, and will steadily shoulder them with real responsibility without over-burdening them in carrying out the plans they have made, and be willing to remain in the background

as an adviser, then he has, in my judgment, caught a vision of the work of a teacher of adolescents. This does not mean that he should leave them to their own devices. No, indeed! His work as adviser will be as real and more strenuous than mere teaching. He must be ready to quietly suggest, direct, advise in order to keep things going forward, doing this through the elected leaders of the class. This will take all the wisdom and skill that most ordinary teachers possess. The

effort however is worth while, for the process is one not only of religious education in the special sense, but a real training in citizenship in a democracy, no small by-product, it seems to me.

All this has been stated in general terms, and for that reason may seem altogether too vague and indefinite. In order to make this point of view clearer I would like to try and illustrate what I mean by dealing with a concrete case. This will be done in a future article.

The Church That Is in Darien

The story of a reorganization which has made one church stronger

By H. C. Jacquith

IN the early days of the American Revolution a company of British soldiers marched up the Boston post road into a small New England town, surrounded the meeting house and led the Rev. Moses Mather with the remnant of his congregation to boats in which they were removed to Long Island for imprisonment. Even this church, with a tap root of tradition running deep into the soil of colonial life, found it difficult to motivate solely on its reputation or to live virilely on a diet of history.

The church that is in Darien in the summer of 1920 was a mere shadow of its real self. The pastor had resigned. A committee had been appointed to hear candidates to fill the empty pulpit.

Why not fill the empty pews first? This was the challenge presented to the committee and which they heartily accepted. The selection of a pastor was indefinitely postponed and the task of building up the church activities and attendance enthusiastically undertaken.

Analyzing a Condition

The committee analyzed the apathetic condition of the church and noted, that:

Preaching had predominated over organization;

Sermons had been considered more important than worship and religious education;

The like or dislike of the preacher was the controlling factor in church attendance;

The Sunday morning service was devoid of children;

The Scripture lesson was a detached chapter or group of verses unrelated to the preceding or succeeding order of worship;

The service lacked consecutive power either in the spirit of worship or sermon thought;

A separation of the preaching service from the school existed in both time schedule and general attitude, or at best, the two were only tied by a loose half-hitch called a children's sermon;

The service of worship in the school was a duplication of a portion of the preaching service;

Only a small number of adults attended both the preaching service and school. The

class period was hardly twenty-five minutes in length;

The evening service was a fatigued repetition of the morning service;

The midweek prayer-meeting had no visible relation to the Sunday program and tended to express itself in the form of a sermonette;

There was no thought of a community program, calling forth the cooperation of all the churches.

Making the Church a Servant of the Kingdom

The real test came after the diagnosis had been made, but the committee was willing to take the medicine of hard work in order to restore the church that is in Darien to strength and vigor. They recognized the necessity of translating the life of Christ and his ideals into daily life and making the church a servant of the kingdom of God and the master of the community. To accomplish this purpose they formulated a new program.

The following facts are recorded in writing after a two months' working test, during which time some of the question marks have become exclamation signs.

Sunday morning service, from 10.30 to 12.15 is devoted to a unified service of worship, inspiration and education.

Service of Worship—10.30 to 11.00.

Processional. Enrich the service of worship by the best in music and liturgy.

Opening verse. Stated Prayer. Lord's Prayer.

Choir Music. Either solo or choral.

Scripture. Consecutive chapters of Matthew each week. Read entire chapters.

Prayer. Pastoral, followed by choir response.

Hymn. Emphasis on congregational singing.

Offertory. Violin solo.

Offertory prayer, followed by doxology.

Service of Inspiration—11.00 to 11.30.

Notices, if necessary, together with such statements of the program as require repetition.

Sermon, not to exceed twenty minutes and including at least one story especially for children.

Organ voluntary.

Hymn, followed by brief prayer but not the benediction.

Service of Education—11.30 to 12.15.

Hymn. Not over two minutes should be allowed for the assembling of the classes. At the service of worship and inspiration children should be urged to sit with their parents.

Common response and recitation by entire school of such Bible passages as the Beatitudes, Thirteenth Chapter of I Corinthians.

Class Period. At least thirty minutes.

Mizpah song.

Benediction.

This program attempts to correlate worship, education and inspiration without overemphasizing any one of the three component parts. It attracts the children to the service of worship and holds the adults to the classes because the service of education is an integral part of the whole and not a detached unit.

Eighty-five per cent of the adults stay to the service of education and eighty per cent of the children come to the service of worship and inspiration. These percentages will undoubtedly be higher as the idea spreads and becomes fixed in the life of the church. The accumulative effect of this unified program is becoming increasingly evident.

Wednesday evening is devoted to a teachers' training class, choir rehearsals and committee meetings.

The program when amplified would seek to coordinate all the churches in a union community service Sunday evening. Because this is still a hope and not a fact, even a statement of purpose finds uncomfortable lodging in a record of results. Any expansion of the idea must necessarily include the serious consideration of an additional period of week-day religious instruction.

How One School Grew in Twelve Months

REV. ERNEST L. LLOYD, pastor, and Mr. O. H. Donoho, superintendent of the Methodist Sunday School at Comanche, Texas, of the Central Texas Conference of the Methodist Episcopal Church, South, have issued a very interesting and creditable year book concerning the work of the Church school for the past year and the plans for the year of 1921. It is a twenty-eight-page booklet, well bound in paper and excellently printed both as to type and arrangement of material. It is more than a directory of the personnel of the school, although it includes that good feature. It is a clear, sane setting forth of the ideals of the school and a showing forth of the organization which is being used to accomplish these ideals. The book shows that the school is constructively organized with many departments. There are special committees. Special days are regularly planned for and observed. A systematic effort for winning new members and holding the present membership has resulted in an increased attendance during the last year of 124 per cent. Promotions from class to class and from department to department are reported. Those who have done the required work are mentioned with special honor.

At the beginning of the past year the Church school consisted of nine classes, all using the uniform literature. The school met in one body in the church and had no departmental organization. The attendance ranged between fifty to one hundred, not reaching one hundred oftener than once or twice a quarter. In the latter part of the first quarter, a building formerly used as the parsonage barn and garage was remodeled and equipped for a Beginners' Department with three classes. At the beginning of the second quarter, the school was reclassified and the graded lessons introduced into all classes except the three for adults. In the early part of February the Wesley Class voted to give its building to a prospective Young People's Department. This class was given a room in the parsonage, the building was remodeled and equipped and the Young People's Department was organized with two classes. In the latter part of April a small building across the street from the church was purchased, remodeled and equipped for a Primary Department with three classes. In the month of May a superintendent and assistant superintendent of the Cradle Roll were appointed and the organization of the department begun. At the close of the year the school had twenty-two classes and three separated departments in addition to the main school. The attendance for the latter half

By M. W. Brabham

of the year was frequently above two hundred and one Sunday reached two hundred and sixty-five. The average attendance for the months of July, August and September was one hundred and sixty-eight as compared with an average of seventy-five for the corresponding months of the year before, being an increase of one hundred and twenty-four per cent. The Cradle Roll now has a membership of eighty.

¶ Decision Day is the recording day for the young people. Evangelism with youth must be continuous, not seasonal. Decisions must be constant, not sporadic. Growth in grace depends upon habits of right decision. ¶ The first obligation to see that the youth is Christianized rests upon his parents. The next obligation rests upon the Church school teacher. It is his first objective. The Master's three great program words are, "Come," "Be," "Go." The pastor who recognizes the Sunday school as his greatest evangelistic opportunity will also recognize the teachers as his greatest evangelistic agency. With them, through them, by them he will constantly endeavor to win and hold the young people of his parish to Christ and the Church.



The following amounts of money have been raised and expended as indicated: Church school equipment, \$1,107; literature and general supplies, \$335; expense of delegates to the Western Training School, Dallas, \$60; Sunday School Day offering, \$36; District Sunday School work, \$6.00; Missions, \$92, a total for all purposes of \$1,636.

During the year thirty-five pupils were received into the church on profession of faith. Of these twenty joined at the time of the revival meeting, the other fifteen being received from time to time during the year. Those joining the church were scattered among the Junior, Intermediate, Senior and Young People's Departments.

The Year Book sets forth a "Standard of Service for Officers and Teachers" of the school, which is in part as follows:

Officers and teachers in the school are appointed to serve for one year only or until the end of the Church-school year in which they receive the appointment. The first duty of all officers and teachers is to live close to God and lead lives in harmony with the best Christian ideals and the

teachings of the Church. They are expected likewise to be loyal to the doctrines and government of the denomination and loyal to the pastor, the superintendent and to the school as a whole. They are expected to make a thorough preparation of each Church-school lesson, to see to it that accurate individual records are kept in their classes, and, so far as practicable, to keep in personal touch with their pupils by visits in their homes and other means. They are expected to be regular and punctual in their attendance on the Church school and on the monthly meetings of the Workers' Council. All officers and teachers are expected to utilize such opportunities as they may have to secure the training necessary for greater efficiency in their work. Persons who are not willing to make an earnest effort to come up to this standard of service should not accept appointment as officers or teachers in this school.

The "Standard of Service" thus set forth is evidently indicative of the spirit which permeates the working force, for among other things the school report shows that there are those in the staff who are already receiving their credits in the Standard Teacher Training Course. The pastor himself is a holder of the "Gold Seal Diploma" of the denomination. This means that he has completed eight general units and also four units of specialization.

Comanche is a place of three thousand people. The total enrollment for the year in all departments is 670. An analysis of the enrollment shows these interesting figures as to departments: Cradle Roll, 80; Beginners, 78; Primary Department, 64; Junior Department, 80; Intermediate Department, 92; Senior Department, 30; Young People's Department, 72; Adult Department, 80; Home Department, 48; all officers and teachers, 46.

The "Calendar" for the Church-school year shows that the following are some of the days which are especially observed: Rally Day, Missionary and Service Day, Christmas, Decision Day, Mother's Day, Sunday School Day, Patriotic Day, Promotion Day.

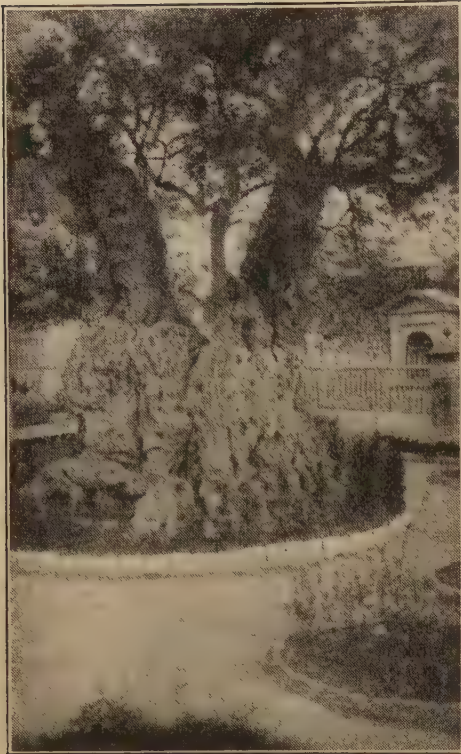
The record of the school at Comanche is a remarkable one, as the foregoing figures would indicate. The pastor has been there only one year and it is under his leadership that these constructive plans have been inaugurated. However, he and the superintendent very willingly concede that they could have accomplished very little without the loyal cooperation of the working staff and the general membership of the school.

The Lesson Places

Easter Week in Jerusalem During the Armistice

By
Milton S. Littlefield

*Pictures copyrighted by
Milton S. Littlefield*



An old olive tree in the Roman Catholic
Garden of Gethsemane

THE lesson places for the Junior lessons of the second and fourth years center mainly in Jerusalem, and the intermediate lessons touch the city. This year Easter falls within the month of March. A study of Easter week in Jerusalem will be of interest in linking the times of today with those of long ago.

We had come from Cairo by the railroad that General Allenby laid over the desert sands. A ramshackle train brought us across the plain from Ludd and up the Sorek valley to Jerusalem. We reached the Holy City about eleven and were welcomed by the American relief workers who accompanied us to the Grand New Hotel just inside the Jaffa Gate.

It was an ever new delight to compare the city of expectation with the city of reality. The lure of the old crowded streets caught us in its grip. All day long a string of men and women—children, too, for childhood is burdened in the East—bearing loads on their heads, entered and left the city by the Jaffa Gate, passing under our windows.

The Mount of Olives overlooks the city from the east. Jerusalem, within the walls, is a tiny place. The whole of the ancient city could be put on the map of New York below Fulton Street. From the tower of a Russian church one has a glimpse of the whole region, including the city lying before us. Hard fighting took place around

these hills. On the Mount of Olives is a German hospice and school and chapel which the Kaiser dedicated twenty years ago. From there he expected to issue edicts in his world domination. To the east, you can see the imposing wall of the Mountains of Moab and the plateau beyond the Jordan, purple in the distance, but standing out through the entire length of Judea, as the Palisades stand out from Jersey City to Nyack. A glimpse of the Dead Sea can be had through the valleys. To the west lies the city, a compact mass of Eastern houses, unbroken by any well-marked streets, and below are the valleys which separate the Mount of Olives and the southern hills from the city. Sites of the Bible events are mostly uncertain or positively unknown, but paths and hills do not change; and we can look upon the actual hills and roads the Son of man trod.

In Holy Week in Jerusalem, the Mohammedan has his Nebi Musa, the Jew



The Mohammedan procession of Nebi Musa passing through the Jaffa Gate. The modern gate is the breach in the old wall made by the German Emperor. The old gate in the wall is shown at the right. Through this old gate General Allenby entered on foot in December, 1917.

his Passover, and the Christian his Easter. Religious rivalries and political ambitions are brought to a focal point during this week of celebrations in the Holy City. The military control of the country was in the hands of the Christian power. The Jewish population were jubilant because of the possibility of a New Jerusalem, and the Mohammedans, returning from their visit to the tomb of Mohammed, were defiant and resentful at the apparent success of the Jewish population. In spite of this tense atmosphere not a single ceremony was omitted. Each sect and denomination and each individual crowded into the well-filled week some religious observance.

Thursday a long line of faithful Mohammedans and fanatic dervishes paraded into the city, in their procession of Nebi Musa, in an orderly fashion, because of British troops. In the court outside the Church of the Holy Sepulchre, the patriarchs of the Greek Church held their own particular celebration, known as the ceremony of the washing of the feet. The surrounding space was not sufficient to accommodate all of the curious who desired to attend.

On Good Friday with the crowds we retraced the traditional route from Pilate's Judgment Hall to Calvary. It made little difference whether the over-enthusiastic guide pointed out the very hole in



Gordon's Calvary from the City Wall

the wall made when the cross fell from the shoulders of the Christ, or that the actual facts were obscured by the accumulation of superstition. The great crowd of pilgrims, of which we were a part, were in imagination living again in the city of Jerusalem and walking over the streets made historic by the life of the prophet of Nazareth.

We, too, went to traditional places and tarried with the other pilgrims in the rambling Church of the Holy Sepulchre. All the branches and some of the twigs of the Christian Church reverently hang their lamps over the sacred scenes and station priests to guard their interests. The reverence for the place in the attitude of the poor and devout pilgrim, the associations of the centuries and the gifts of the grateful make the church sacred.

Gordon's Calvary, just outside the city wall, attracted many to its summit on Friday afternoon. Little groups were seated on this eminence, many of them reading the story of the hill "without the city wall."

On Saturday of Holy Week is held the ceremony of the Holy Fire. In the center of the church is a rotunda surmounted by a high dome. In the center of the rotunda is a small chapel, from either side of which the miraculous fire comes out on Easter Even. Two priests, one representing the Greeks, the other the Armenians, Syrians, and Coptics, enter, and soon after the fire appears. The ignorant were told long ago that it comes from heaven. They still keep up the form and some believe it. The dignitaries are all there, and such a crowd as the worst subway jam cannot equal. For an hour and more we watched the surging crowd from a balcony in the dome. Then at the sound of a bell the fire appeared.

Each one in the crowd had a candle or a bundle of candles. The right to receive the fire on the Greek side has come down through one family for generations. It is passed from candle to candle in a surprisingly short time. Runners carry it in lanterns lighted in the church to far-away



The Mount of Olives from the Temple area, showing the three gardens of Gethsemane, the Greek, the Roman, and the Armenian

villages, and the Russians used to take it to the farthest corner of the realm. In spite of the crudity and superstition, the symbolism is very fine. So truth is spread, torch-like, from life to life.

One bit of excavation in Jerusalem is of great interest. Six feet below the present street a bit of pavement has been found exactly where the Roman governors' palace must have stood. It is reasonable to suppose that those very stones made up the courtyard of Pilate and part of the old street. A church is over it now, the Ecce Homo Church, and a convent in which live not ignorant priests, but sweet-faced sisters, who care for homeless children. It is the most beautiful church in Jerusalem.

It is a delight to wander about, going over the roads and through the streets of Jerusalem and poking now and then into

some bit of excavation. But there is another side. The city is parasitic. It lives on pilgrims and tourists. It is a city of cemeteries and institutions. Hospitals, churches, convents and monasteries have been built by every sect. The people are ignorant, and a mixture of everything.

Life is a seething cauldron. The Zionists want the city, the Mohammedans claim it as theirs. The British have done wonderful things in cleaning it up, giving a water supply, establishing just government. Life has not been what it now is under the British since the old long ago days.

Easter day in Jerusalem is a rich privilege. At the foot of Gordon's Calvary is a garden tomb. It probably dates late and could not have been the actual tomb, but it is like the original and it requires no great tax upon the imagination to

go back in time to the first Easter morning when the friends of Jesus went to that old garden where they laid him on the day before their Sabbath. The Red Cross workers invited us to join them in an early morning service at the tomb. We read the resurrection story and sang some of the Easter hymns. The leader spoke briefly and fittingly of the sorrows of the world, of the thousands of new graves in Palestine holding the remains of the young crusaders from England and Australia who had redeemed the land from the Turk; of the great war, of the pestilence that had swept over our own land and then of the deathlessness of all spiritual life. The garden was aflame with wild and cultivated flowers, and the whole setting, under Gordon's Calvary, will remain forever as an inspiring memory.

Bob's Decorations

By H. W. Correll

"NOW, the last announcement I have to make is this: We shall expect the boys and girls of the Intermediate Department to decorate the building for the Easter services." The superintendent smiled as he looked down upon the crowd of young people before him.

The Superintendent of the Intermediate Department smiled back at the man on the platform. They both knew that they could depend upon their boys and girls. And they were not mistaken, for it was not long before the boys had called a meeting in their department room to consider plans for the decorations.

After the meeting had been called to order by the department president, suggestions were asked for.

"You, Bob Huntley, what have you to

suggest?" The president called on Bob because he knew that Bob had splendid constructive ideas.

"Oh, I cannot tell you. My ideas are too hard to put into words."

"All right," flashed back the president. "I'll appoint you chairman of a committee to attend to the manual end of the work. You may select two assistants, and the rest of us will do all we can to help you. How about it, fellows?"

Murmurs of acquiescence followed the question. Bob looked somewhat crestfallen over his appointment, but he was game, and did not refuse to serve.

"The girls will have a meeting tomorrow

to plan for getting the flowers. Can you be here, Bob, and tell them about how many and what kind you wish to have?" Bob said that he could be on hand, and the meeting was dismissed.

When the girls had gathered, Bob told them what he wanted them to do, and then left them.

For his assistants Bob chose "Fat" Smith and "Chuck" Wilton, both of whom he knew to be handy with tools. The three met in the work room that Bob had fitted up for himself, and gathered together a pile of broomsticks and several poles that had originally been used to wrap rugs around them. The poles were cut to different lengths, one end of each firmly fastened to flat wooden bases and then painted a dark green. At the top of each pole was

affixed a globe-shaped mass of old chicken wire. On the other bases inverted cone-shaped forms of wire were firmly fastened.

When the standards were completed, and when the boys were filled to bursting with curiosity, Bob gathered a crowd of boys together and took them far out on the creek to a grove of evergreen trees. Each boy gathered an armful of branches and carried his load to the shop. Then Bob made them all get busy breaking off short bits of the greenery and wiring them firmly to the foundations in such a way that the wire was absolutely covered. With his father's pruning shears Bob trimmed the branches until each form resembled a trimmed tree.

The low forms were covered and trimmed in the same way, and then all the forms were carried to the church.

In the meantime the girls had secured from friends a collection of potted ferns, tulips, hyacinths, roses, and other plants, and from a fund solicited by them they had purchased a lot of cut flowers.

Bob directed the placing of the "trees" and arranged the platform of the auditorium so that it resembled a hedge-surrounded lawn, with the front open and an opening at one side for a gate. At each side of the gate was placed one of the taller "trees" and one of these "trees" was placed at each corner of the platform, the shorter forms being placed close together between them. Below the "trees" the ferns were arranged, with potted plants among them to resemble a flower border. The green carpet on the floor made a respectable "lawn." Across the front edge of the platform was a low border of ferns and plants, with here and there a pot of vining fern, the branches of which hung down the front of the elevation.

For potted plants and jars of cut flowers which were to be set at different places in the rooms, Bob had asked his father to make forms. These were made by cutting four-by-four-inch lumber into desired lengths and placing one end firmly on a square of two-inch board. At the point of connection, the upright was surrounded by quarter-round. The top was made of a square of one-inch board attached to an upright in the same manner, and the whole thing was then stained to match the wood-work in the rooms where it was to be used. Several of these forms in varying heights had been provided, and they proved to be most appropriate.

The girls had let it be known that they would appreciate it if members of the school would bring potted plants with them to the services, with the understanding that such potted plants were to be given to shut-ins. The number of these gift plants that were brought was surprising, and when they were set around on the window sills and among the ferns on the platform, the appearance of the auditorium could not be excelled.

A Junior Program

THIS program is suggested for use in schools where there is no separate room for the Junior Department and the juniors are therefore compelled to worship with the older members of the school. Through such a service as this, in which important parts of the memory work are brought together under one subject, the meaning of the verses is emphasized and

the children are given a vehicle for worship through which the emotions normal to children can be adequately expressed.

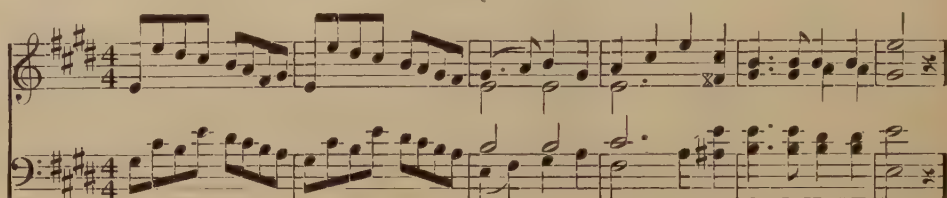
MARCH—Fourth Year.

Bible Reading, Mark 16. 1-8.

Singing by all Juniors led by the Fourth Year pupils. Easter Bells.

Recitation—1 Cor. 15. 55-58.

Easter Bells.



1 The bells are ring - ing joy - ful - ly, Their mu - sic fills the air,
2 The bells are ring - ing joy - ful - ly, And, as we walk to - day,
3 The bells are ring - ing joy - ful - ly, They ring from year to year,
4 The bells are ring - ing joy - ful - ly, The earth is filled with flowers,

While from the world our steps we turn, And seek the house of prayer.
Be - hold the lov - ing Sav - iour comes, To meet us on the way.
But, as the Eas - ter time comes round, They seem to us most dear.
The ris - en Lord in mer - cy crowns These sin - ful hearts of ours.

REFRAIN UNISON.

O Eas - ter bells, glad Eas - ter bells, Our pur - est gifts we bring.

HARMONY.

And while our hearts with rap - ture swell, A ris - en Lord we sing.

What a Country Sunday School Did

AS Sunday School Field Secretary, I visited, for a day, a prosperous country church. Dinner was served on the ground. I had an exhibit of helps for all departments and sample books to help Sunday-school teachers and officers. Most of the work was in Institute style, different departments having discussions on matters in which they were most interested.

The church was beautifully situated on a little rise of ground, where two roads crossed, in one of the best counties in beautiful middle Tennessee. The schoolhouse was in the same lot facing north, while the church faced west. There were several fine trees, and velvety blue grass was everywhere.

We were discussing the need of separate rooms for the children's work when it occurred to me to suggest that they use the schoolhouse for the Elementary Division. It was a consolidated school, and only recently refurbished, papered and painted. There were low seats and desks for the smaller children, tan and brown paper on the wall, a few choice pictures, a cabinet for books, a piano, and a teacher's desk. One of the school commissioners was present and said the church certainly could use the schoolhouse on Sunday, and the school-teacher was very much interested in the plan.

After leaving, I received several letters about the Cradle Roll, how to grade the school, graded lessons, etc. This was in the fall. On Saturday before Easter, there came a long distance telephone call inviting me to visit this same church the next day, Easter Sunday, and make a short address to "Mothers" at the "Cradle Roll Day Service." It was an ideal Easter day—the air warm and soft, the grass green, tiny green and red tips on many tree branches and birds singing everywhere. Buggies and autos were all around the fence, and the church was packed. Lovely young girls, dressed as nurses with long white aprons and caps, met us at the door to usher us to seats.

By Mrs. Isaac Sewell

The church was beautifully decorated. Last year's strawberry baskets had been covered with green crepe paper and hung

"Train up a child in the way," "Feed my lambs," "They that seek me early shall find me." Bowls and vases of narcissus, iris, and ferns were everywhere.

The front seats were filled with tiny children, all held by "little nurses," each wearing a white cap on her head. The songs and Scripture were appropriate to the children and the homes. Fifteen of these forty Cradle Roll Babies were promoted into a Beginners' class that day, each child's name called and a certificate given. There had always been plenty of babies in the district around the church, but they belonged to the tenants on the farms. No one had thought it worth while to attempt to do anything for them before. But this year one woman had caught the vision, and had had the faith and perseverance to work steadily to make it real. Many found fault with her plan. "It had never been done," they said. "Next year no doubt these tenants will move to other localities and your work will have been in vain." But quietly this woman worked, assisted by a class of ten young women who helped with the visiting, the decorating, and the practicing of the program. These girls cleared many "lions" from the path when, with a bottle or two of colorite, a deft freshening up of flowers, curling feathers and ironing ribbons, they made old hats look like new for mothers who had gone without many years for the sake of their children.

It required weeks of work and planning, visiting and praying, but even the doubting and pessimistic were overjoyed. It was a great day!

The schoolhouse was used for the children ever after. Curtains were bought and hung to divide the classes. True, the desks were there, but little feet could rest on the floor. As the mottoes on the pennants recur to my mind I seem to see above all the others: "And whoso shall receive one such little one in my name receiveth me."



ALITTLE child seeing the above picture said: "Why doesn't he open the door and go in?" "Because," was the answer, "there is no latch or knob on the door, only a knocker." "I guess the people must all be in the back of the house and don't hear him," concluded the child. On the level of her understanding she had sensed the artist's meaning. On a higher, a more spiritual level, her words bring home a deep truth to busy folk.

in each window, the windows being opened half way. These baskets were filled with dainty bridal wreath. Large green pennants were placed between the windows and over the pulpit, on which had been painted in white, "Of such is the kingdom," "Suffer little children to come," "All thy children shall be taught of Jehovah,"

An Easter Page From a Primary Superintendent's Scrapbook

By Edna M. Weston

Cultivating the Easter Spirit

ONE of the happiest of all seasons in the lives of our primary children has been the Easter period. While too young to understand the full meaning of the Resurrection, they are able to understand the joyousness of it all, especially since our aim is to lead the child to share his happiness with others.

Beginning three weeks before Easter Sunday, we take advantage of various opportunities to carry out our aim, encouraging the initiative of the child and leading him to use his energy for a purpose. With a view to organizing and directing his earnest efforts to help, and developing the spirit of gratitude and a desire to give happiness to others, we talk over what we can do during the month to make some one else happy. One of the children suggested that we give an Easter lily to our adopted grandparents (two shut-ins within a stone's throw of the church). The Love Box, a half pint cream bottle, was washed and decorated afresh with daffodils cut from paper napkins and pasted on the glass surface, and then the pennies and nickels began to come in.

Pre-Session Work

The early children each week were furnished with cardboard folders (stenciled in advance by the superintendent) which they colored and in which they copied one of their Easter Memory Verses. These cards when completed were put carefully away until Easter Sunday when the children took them home to mother or father, or both, if they had been early often enough to finish the work on two cards.

One group of early children learned the new Easter song, *God is Love*, by Grace Wilbur Conant and Frances Weld Danielson, to sing as a surprise to the children the second Sunday, and then the song was taught to the entire department.

On the Sunday before Easter the pre-session work was that of writing messages on postal cards for the old folks in the Bethany Home for the Aged. A list of the inmates had been supplied by the Home Superintendent, and the cards directed by the teachers in advance. The entire ninety were mailed on Good Friday.

Easter Saturday

On the day before Easter we had our Easter Party. The room was attractively decorated with a frieze of bunnies, chickens, eggs and sunbonnet babies, cut from crepe paper and mounted on heavy

paper. Pictures cut from magazines, also mounted, helped to carry out the idea. The teachers met at the church, coming directly from business one afternoon, cooked their own supper and spent the evening in making the room attractive.

The invitations were small cut-out rabbits with the invitation written on the reverse side. Each teacher wrote her own

two circles playing at the same time. *The Story of the Little Red Hen* was told and then some of the children volunteered to "play it out" much to the enjoyment of all the others. After that came the game, *Put the Eggs in the Nest*, played like pin the tail on the donkey. Heavy squares of paper were given out, one to each child, and they folded their own baskets. The older children, finishing first, helped the smaller ones. The Grand March, twice around the room, once as bunnies with a long step, and the second time as chickens hopping, and then out into the chapel, developed into an egg hunt. Teachers were stationed in various parts of the building, and as the line passed by, the baskets gradually became filled.

While the children were marching, some of the teachers put up the tables, ran yellow and white crepe paper runners down them for table cloths, and placed in the center of each table some pansy plants. These plants had been sent in by a florist in the name of his sainted mother. They were a surprise to every one, including the superintendent, who had been informed that on account of the lateness of the season, there would be no pansy plants available. At each place stood a chocolate bunny, on guard over a plate of ice cream. Fancy crackers were passed after the children returned from the egg hunt and stood at their places around the long tables. Their happy, smiling faces and the ohs and ahs as well as some of the reports of what was done with the pansy plants repaid the workers.

Easter Sunday

On Easter day the attendance was large. Instead of the Love Box on the superintendent's desk, the children found a beautiful Easter lily. After our own Easter Service, in which the third year children told the Easter Story, and the others all had part, using their memory verses and songs, four children, selected because of their good attendance and work, were chosen to carry the Easter lily to the grandparents. Accompanied by one of the teachers, these children went to the house, sang two of our songs, and told the Easter story once more for the shut-ins.

It was a joyous, happy three weeks of work and play, and as the children went home with their Easter cards happily displayed to the superintendent as they passed through the doors, we all felt it was worthwhile work, and that even though they did not know the meaning of "resurrection," they had experienced its joys.

Easter Hymn*

1

Breaks the joyful Easter dawn,
Clearer yet and stronger;
Winter from the world has gone,
Death shall be no longer.
Far away good angels drive
Night and sin and sadness;
Earth awakes in smiles, alive
With her dear Lord's gladness.

2

Roused by him from dreary hours,
Under snow-drifts chilly,
In his hands he brings the flowers,
Brings the rose and lily,
Every little buried bud
Into life he raises;
Every wild flower of the wood
Chants the dear Lord's praises.

3

Open, happy hours of spring,
For the sun has risen;
Through the sky glad voices ring,
Calling you from prison.
Little children dear, look up,
Toward the brightness pressing,
Lift up, every heart, a cup
For the dear Lord's blessing.



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invitations, and they were given to the children present the Sunday nearest the party, and mailed to the absentees during that week.

In planning the schedule of games, we tried to keep in mind the prescription for parties, alternating the quiet and active games, so as to keep the children in hand and give all an equal chance for enjoyment. The Egg Race started them off. The eggs were cut from colored pin-wheel paper, and the game played as in the old-time potato race. Fox and Rabbit made a circle game in which all could play and which caused great excitement. We had

Through Nature To God with Little Children

By

Jessie Eleanor Moore



Photograph by Grace L. Brown

"Wonder is Akin to Worship"

THE Beginners' teacher paused instinctively as she pushed open the door into a very dark hallway. Then she stepped outside again and compared the number on the door with the one written in her calling book. No, there was no mistake, but could the dainty, golden-haired little Evelyn live in such a place as this? Evelyn was a new pupil, and this was the teacher's first call in her home. She climbed four flights of steep and narrow stairs, felt her way along the hallway and knocked at a door. It was opened immediately by a sunny-faced, Swedish woman. To say "I am Evelyn's Sunday-school teacher" was sufficient introduction to secure a hearty welcome and the best chair in the neat and cosy living room.

"Do you see our flower garden?" asked the little mother after they had chatted a moment, and she nodded toward a sunny window. A narcissus bulb, in full bloom, stood in a dish of pebbles, a sweet potato, set comfortably in the top of a fruit jar, was sending down long, queer rootlets into the water, some lima beans were cheerfully doing their best in a cigar box and dainty little flax-seed plants were growing in half of an egg shell. "When I was a child," she continued, "I lived where I could have my own garden and the memory of it will never leave me. The wonder of the growing things and the joy of caring for them I like not to have my two girlies miss. This is but an apology, a sort of make-believe, but it is the best we can do, living here."

The words "the best we can do" rang in the teacher's ears as she went down the street and suddenly she began to feel ashamed of herself, for on that very day she had been grumbling about her basement room at the church and saying that it was useless to attempt to use nature ma-

terial there, for the seeds would not grow in a window-box and the buds would not open if left there between Sundays. Before she had reached the corner she had registered a vow that she would spare no time nor strength in bringing to her children the treasures of the spring-time. Then she began to count up her assets. A basement room, it was true, but the windows were of clear glass and not below the surface of the ground, so that the blue sky might be seen if she gathered her children there to look out. And then, at the hour of the afternoon when the class was in session, if the day was bright, there was always a lovely patch of sunshine on the floor. There were two good window-boxes somewhere in the church storeroom which were the property of the Beginners' Department. If the seeds grew well and needed to be transplanted they would be more than welcome to a corner of the parsonage garden. And the ivy on the church would be putting out its tiny leaves, and across the street in the park there would be a bed of red tulips, in the near future, the park commissioner had told her so. She was so cheered by this review that when she reached the church she went in and hunted up the janitor and in ten minutes had left him searching for the window-boxes in the storeroom. She convinced him that it was his Christian duty to water, set in the sunshine and care for any nature material which might become the property of the Beginners' Department during the next few weeks.

One may begin with less capital than this—the only real requirement is the vision of the little Swedish mother. The simplest thing will arouse a little child's curiosity, his question and his look of wonder. If a patch of sunshine on the floor

is your only possession, begin with that. As the children gather around to put their hands in it some one will say, "How warm it feels," and you will have a point of departure for future nature talks. As Froebel said, it is we adults who

"have grown
Hardened and dull of ear.
The little children hear,"

and Francis Thompson adds that to be a child is—

"To see a world in a grain of sand,
And heaven in a wild flower."

Very early one season, when there were still almost no signs of life outside, a teacher brought to her little folks in the Church school a piece of brown sod with just two or three bits of green beginning to show. As they came up close to look a child spontaneously began to sing—

"Robins in the treetop,
Flowers in the grass,
Green things a-growing
Everywhere you pass."

This was the first bit of nature which had come to that group of children and the song had not been used since the previous summer.

Beginning with the soft gray pussy-willows and on with lilac leaves, forsythia, horse-chestnut buds, crocuses and daffodils to the Easter lily as a climax, there may be a constant procession of growing things through the spring Sundays. It is well that it is so, for the idea of continuous life, the message of the Easter season, will not spring into being at the close of sixty minutes of teaching on Easter Sunday, or as the result of the telling of a single story.

Ideas are born in experiences and it takes time to give experiences. Preparations for the understanding of Easter must be begun while the snow still lingers. Professor Bobbitt says in *The Curriculum* that "there is not to be too much teaching. What children crave and need is experience."

But there is another element in the process of gaining through experience, and that is that the learner shall be active in the situation. Experiences may not pass like a panorama before a passive, even though attentive, observer and become very vital to him. Eyes and ears carry many messages to the brain, but a little child's fingers, which are constantly itching to investigate, do more for his education. Seeing and touching are so much one's activity when one is four and five years old that we often say, "Children see with their fingers." The furry pussy-willow is better loved and God's protecting care is felt more vividly if the catkins may be stroked rather than just looked at. A tulip is so much more wonderful to the child who has held in his own hand the hard, dry cradle from which it came and discovered for himself that it is very much like "an old onion," as a little girl once called it. How can he understand the protecting care given to horse-chestnut baby leaves unless he feels with his own fingers their sticky raincoats and the woolen wrappings which keep them warm in winter storms?

Activity Yields Experience

If we had more time in the Church-school session, the activity of the learners could be used to a greater degree with the nature material and made to yield a richer experience. Froebel in his mother play entitled "The Little Gardener" speaks of the "joy of nurture" and says that the children care for growing things "from their little hearts as if the flowers could feel." This is but a manifestation of the parental instinct, that mothering activity which leads the little child to pet everything from his doll to grown-up people. Doctor Coe says that it is in this instinct that the child's Christian experience begins—that by this means he comes to understand God. To quote exactly, "We love God only when we take his point of view, and we can take his point of view only through some experience of our own in which we actually exercise godlike interest in another." "I just love this little flower," a little girl was heard to say, as she wielded her tiny watering can, "but I think I love it most when I know it wants a drink." Is such an expression far removed from the "godlike interest in another" which shall improve the social order? So is adult life many leagues beyond childhood. The child who begins with a flower drooping in the sun will progress in ever widening circles of interest and sympathetic helpfulness if only he be guided aright.

But to return to the sixty minutes al-

lotted to us in the Church school. We have been prone to make the brevity of that period an excuse for all our sins of omission. If we have brought flowers to the room we have hastily arranged them, leaving the children nothing to do but sit by and admire. We have even planted seeds, with the box of earth placed in the center of the circle, it is true, but with the children seated upon their chairs to contemplate the wonders of growing life by means of a long distance view rather than by a fingers-in-the-dirt contact. If one has only three sprigs of pussy-willows to place in a jar of water they may be given to a child to care for so that at least one child may have that bit of experience. It takes but a few moments to place bulbs in dishes of pebbles, to plant seeds or to water the same from Sunday to Sunday. During activity of any kind conversation flows more freely than when the children are seated on their chairs, and the best teaching can be done when the children are expressing themselves and perhaps asking questions. Then the moments before the opening of the session may be used for this work. In some schools it is positively necessary to keep the early comers busy with some legitimate occupation. The tardy record of any school might be improved if these early moments were made vitally interesting.

We think of a child as active, playful and flitting here and there, but there are moments when the eyes grow round and the rollicking child becomes silent as he peers into an Easter lily, or listens to a bird's song or presses his face against the glass to look out at the moon. The attitude of wonder is characteristic of every soul when it is young, fresh, and impressionable. Some one has said that "wonder is akin to worship" and these moments of silent wonder are the little child's natural mode of worship.

Part of our aim in the Church school is to give the materials for and to instill the habit of worship. Failing to understand that wonder is a child's spontaneous worship we have destroyed this worshipful attitude by talking glibly at such moments and hastening to say that God made the flower or whatever the object happens to be. We do not stop to let the children wonder in silence. Perhaps if we were not so much afraid that the idea would be unexpressed and waited a bit for the children the question or the remark might come from one of them. Then we could voice their feeling in a simple prayer like, "We are glad for the Easter lily." We must begin with the little child where he is, and it is our business to give this unconscious worship a means of expression. Tucked away in the storehouse of the world's treasures there is the fragment of music, the tiny song or the bit of literature, either rhyme or Bible verse, which will express for him his gladness and gratitude. It is our business to be ready with them and present them for his use as materials for worship.

"Lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,"

said a teacher one spring Sunday as the children gathered about some yellow daffodils. "Is dat potry?" asked a small boy at her elbow, and some one else added childhood's highest expression of praise—"Say it again."

To listen to it again and again and yet again is just what the children delight in, and soon they will begin to say the last word of every line and very soon after that they will be able to repeat every word. Such use, and note the word use, of Bible verses, rhymes and songs is a legitimate part of a service of worship and is to be distinguished from that barbarous custom of destroying all appreciation by the meaningless repetitions of the drill method.

Education Through Activity

Ellen Key says that "the wise educator is never one who is 'educating' from morning to night. She is one, who, unconsciously to the children, brings to them the chief sustenance and creates the supreme conditions of their growth." She is the one who fashions the environment so that they educate themselves by means of self-initiated activities. For the tiniest children in the Church school at the Easter season this means a wealth of the new life in nature with as much opportunity for actual contact with the growing things as is possible, and added to this the riches of story, song and verse, making them very conscious of God's protecting care of all life. "This is a world of law and order," says everything that grows, and religion adds, "in which a loving heavenly Father cares for his children." We cannot shield our children from the knowledge of death no matter how much we desire to. It comes into our homes and becomes the problem of even the very little child. Grandmother's chair is empty and a small questioner must be answered and so answered that his childish confidence in a heavenly Father's care will not be marred but be made capable of development during the years to come. The night after the death of her grandmother, a little four-year-old, praying at her mother's knee, started to include the loved one as usual. Stopping, she looked up with a smile and said, "I don't have to pray for Grandma tonight, do I? She is with Jesus now and he will surely take care of her."

The story of the resurrection is quite incomprehensible to a child and does not help to explain the truth which he instinctively feels—of the continuity of life. But the story of the heavenly home as a climax to a group of experiences with awakening life in nature, the evidences of that heavenly Father's care, will answer his questions and give him a sense of satisfaction. This is the Easter message for little children.

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SHE failed as a teacher, at least she thought she failed; some of her friends also thought so. At the end of the year she gave up her position in high school and devoted herself to the task of being a homemaker for her father. (She had had no mother since she was ten.) But in her year of teaching she had come into close association with a group of young people and, far from letting these ties grow lax, she drew them tighter. She often had the young people of the town at her home and also called upon them; with several who had graduated and gone away to school she kept up a correspondence. She discussed their courses of study with them, she helped them plan their reading and most of all was she helpful when there was some real problem which they must face. Often she was with them in their good times and many good times were of her planning. Through her they learned how much fun there was in doing "worth while" things; for, though never insistent or "preachy," she implanted in them her own high ideals of honor and service, not for the most part through any conscious propaganda, but because she had these ideals and the light of them shone, as it is the nature of any light to do.

"No," confessed one of the members of the board of education that first employed her, "she was not a wholly successful teacher—in day school, I mean; in Sunday school she has done well. High-school teaching was not her calling. But I know a half dozen girls who go to her with perplexities they would talk over with no one else, unless it be with their own mothers; and I know a half dozen boys who revise their standards of right and wrong according to what she tells them. Her calling brings her no money, but it brings her some of the best things that money can (and sometimes can't) buy—joy and contentment, and the sight of spiritual accomplishment. God does not give many gifts superior to a genius for friendship."

The Resurrection of Peter

(Continued from page 250)

"Feed my sheep." Oh, blessed mission! I must be gone! (Starts off.)

James: Whither goest thou, Peter?

Peter: Where'er he leads me, I will follow him.

Mary: But know this, Peter, that whoever follows him must walk the road to Calvary.

Peter: I know—and gladly will I bear the cross with him, for I am born again; and henceforth I will preach to all who listen that in our darkest hour the glory of the Risen Lord will light the way to everlasting life.

Cinemas and the Christian Church

(Continued from page 275)

good and great effect, books portraying, in interesting story form, the best points of character, such as acts of heroism, sympathy, unselfishness, true chivalry—without the accompaniment of blood and murder—kindness to both man and beast, heart-inspired benevolences, innocence of childhood, respect for honor, truth, and purity, also beautiful instances of elevating homes, wise and tactful parents, dutiful and affectionate children, etc. Such books, when screened, are likely to exercise an immense influence for good upon the many millions of people of all ages the world over, who are being weekly influenced at the tens of thousands of picture palaces which literally cover the entire world.

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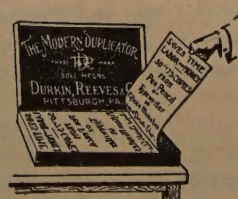
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Among Recent Books

Vocations Within the Church. By Leonidas W. Crawford. The Abingdon Press.

The Highway to Leadership. By Margaret Slattery. Pilgrim Press.

Touchstones of Success. Vir Publishing Company.

THE problem of the hour, in the church and out of it, is more and better trained leaders. A great "ad" sign is hung out all over the world, "Wanted, Leaders!" The first of these books is vocational. It aims to bring home the call of Christian work as a life service to our young people. The second outlines the equipment for service that makes good leaders. The third consists of the things which have made for success in the lives of well-known leaders, according to their own confessions.

Professor Crawford starts by setting forth the principles upon which a young person should determine his vocation. The emotional appeal to Christian work is avoided. Alluring and interesting information is presented as to the many forms of Christian leadership. The Church is portrayed as working through the ministry of preaching, of education, of medicine, of publication, of social service, and other forms of service. It is a broad field that is outlined, including not only home and foreign missionary work, but playground directors, cartoonists, publicity agents, and pharmacists. Nowhere else have we seen in like compass the opportunity and appeal of vocations within the church portrayed more intelligently and convincingly. It is a book of vocational guidance that ought to have a place in the religious education of our young people.

In *The Highway to Leadership* Miss Slattery says that unless the churches meet this demand for leadership, "the mass of American childhood and youth going into battle with life, unguided, inadequately led, unchallenged by the demand of God and the need of men, will fail to win those traits of character without which neither nation nor society can long endure." The primary qualities of leadership are some *knowledge* and hunger for more, an abandon of self-effacing *consecration* to the purpose, and a real *passion* for the goal. The other parts of the equipment as suggested by the chapter headings are vision, eyes that see and do not merely look; ears that will make a good listener; sympathy, a heart that has feelings; a mind that interprets great truths in the language of today; practical experience in the way; the courage that faces facts; the patience that teaches; the will that persists; and the confidence that dares to dream. It is all written in that inspirational and illustrative fashion of which Miss Slattery is mistress. It is a book for

leaders to study and ask themselves heart-searching questions. It is a book for would-be or ought-to-be leaders to read, mark and inwardly digest. It is far more than a guide book; it is a lure, a fascination and inspiration all in one.

The third book has one hundred and sixty authors, from a great hardware manufacturer to Bishop Quayle, and Francis E. Clark, Frank Crane, Harold Bell Wright and Dr. Wiley all tell in a brief space the price and pathway to success as they have found it in their own lives. Sixty-five professions or callings are represented. The book is of the handy-volume type, but will prove a quarry for talks and addresses to young people. The note that is most often struck is that of hard work, but there is a lot of real religion in the book.

A First Primary Book in Religion. By Elizabeth Colson. The Abingdon Press.

This "book of religion" is prepared for children of six. It may be used with children from five to eight years of age. It is one of the Week-Day School Series. Its aim and insistence is to teach the child and not the lessons. The lessons are very attractively and thoroughly worked out. Each lesson includes suitable songs, a story, some activity or finger work, a prayer, and sometimes a game or a talk. There are sixty-four lessons grouped under nine heads: The Children's Days; God's Garden; Thanksgiving; Our Churches; Homes and Families; Christian Soldiers; Picture Lesson; Springtime; and The Children of America.

The material collected is abundant and choice, the directions for its use are instructive and worth while and the objective well defined. It would be hard to find a better hand-book for primary work in religious education, whether in vacation school or Church school.

The Meaning of Service. By Harry Emerson Fosdick. Pilgrim Press.

"A man who tries to assimilate Christianity by impression and without expression can receive no real Christianity at all. . . . The failure of many Christians lies at the point of intake; they are stopped from real faith and prayer. . . . But the disaster of multitudes comes from a cluttered outlet. They do not know the meaning of service."

Having given us the meanings of the "intakes" of religion in faith and prayer, Dr. Fosdick now opens up for us the outlet and expression of our Christian life in this last book of the triad. The greatest obstacle to service he finds in money-making. "To be engaged in a useful business and

to be seeking to make the processes of that business contribute not to profits alone, but human welfare, are the simplest elements of the Christian spirit in industry."

Service demands new forms of expression that keep pace with the fast developing world. Nobel, the inventor, gave the world dynamite with one hand and then the other Nobel, the philanthropist, gave the world the peace prize to help save the world from the horrors of war. "Modern science presents us with a world headed for perdition unless the spirit of service can take possession of the new powers which science has conferred."

There are chapters on the Perils of Uselessness, the Strong and the Weak, Justice, Self-Denial, Victorious Personality and other striking phases of the theme. He fearlessly takes up the application of the Golden Rule, of putting yourself in the other fellow's place. The book is a worthy companion to the two previous ones on "Prayer" and "Faith." It goes back to the roots of many of our social and industrial questions in a simple, straightforward way. It is always driving at great principles, but is abundantly illustrated by many striking and insistent concrete cases and applications. It is published in the uniform handy size and style of the other books and is convenient for the pocket.

The Nursery School. By Margaret McMillan. E. P. Dutton Company.

Nursery School Education. Edited by Grace Owen. E. P. Dutton Company.

These books deal with a movement in England's system of education which has become national in its extent. It originated in a determination to provide proper physical conditions and care for the childhood of the nation from infancy onward. This movement was inspired by Robert Owen, who established his famous infant school at New Lanark in 1816. The war, of course, has made the need for these nursery schools more keenly felt than ever before and the project is growing rapidly both in the number of schools and the ideal type of environment and nurture provided. Part I of *The Nursery School* is devoted to discussing the school and all that concerns the children who attend or will attend it, and Part II deals with the teacher and the student-teacher, and their preparation and training for the new work. The chapters entitled "Guy and the Stars" and "Guy and the Morning" are full of human interest, with an undertone of pathos. Both will be fully appreciated by any one who has ever taken children from the city slums into the open places of the country.

Current Motion Pictures



Courtesy of Paramount

The Charm School

THE following films we have chosen from the bulletins issued by The National Motion Picture League as a guide for those workers who are using the motion pictures in their school or church. Each picture has the indorsement of the league that it is not only suitable for adults, but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safeguard the children from the vicious and immoral.

One or two of the moving picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The address of the National Motion Picture League is 381 Fourth Avenue, New York City, New York.

The Charm School. 5 reels. Exchange Famous Players-Lasky Corp. Wallace Reid. A love story.

Number Please? 2 reels. Exchange,

Pathe. Harold Lloyd comedy. Cut gambling scene in first reel.

Park Your Car. 1 reel. Exchange, Pathe. Comedy.

The Romance Promoters. 5 reels. Exchange, Vitagraph, Earl Williams. A love story.

When Women Work. 2 reels. Produced by Carlyle Ellis for the Woman's Bureau of U. S. Labor Dept. Women in industry, treated in fictional narrative style, showing what good and bad work conditions did for two girls.

From Whistle to Whistle. 3 reels. Produced by Carlyle Ellis for the Industrial Committee, National Board, Y. W. C. A. A film in special article form showing women in industry, the need for and creation of standards for safety, sanitation and regulated hours for their protection.

The Business of Camping. 1 reel. Exchange, Educational Films Corp. Robert C. Bruce American Scenic. Comparing the methods of the old time "hiker" to the modern camper. The old-timer usually camped on the shore of a lake, every day his supper consisted of the same four "Bs,"—beans, bacon, bread and buckwheat cakes. The camper nowadays travels with all the "comforts of home," his cooking utensils all packed in neat cases, a "place for everything," carrying nothing that is not compact and useful.

If. 1 reel. Producer, Prizma; Exchange, Select. Fruits in black and color.

Travels in China. 1 reel. Exchange, Goldwyn. Hong Kong, the Bund; traveling in a sedan chair, the ghetto, English quarter, botanical gardens, etc. "A Line of Thought," cartoon.

Then Company Came—Art Is Everything. 1 reel. Exchange, Educational Films Corp. Scenes of mother fly and her hundreds of eggs, from the time the eggs are laid in a rubbish heap to the time the offspring

have grown to maturity, close-ups of the fly—his wings, eyes, legs, head and tongue, showing the danger to which human beings are subjected by this infectious insect. Scenes of Santiago, the capital of Chile, beautiful buildings and well-cultivated parks, cleanliness everywhere, no advertisements on buildings, the poor quarters, out-of-door market, etc.

Plants Which Eat—Plants with Nerve. 1 reel. Exchange Beseler Educational Film Co. Plants which eat, the *sarracenia purpurea*, the *drosera* or sundew, the butterwort; the *mimosa*, a plant with nerve.

Origin of the Family Tree. 1 reel. Exchange, Goldwyn. Mr. Eagle Hawk, 113 years old, his family and relatives, totem poles and what they stand for; the bandy legged chorus, frogs and tree toads in Southern Florida, etc.

The Farm Boys Abroad. 1 reel. Exchange, Goldwyn. Stanton College boys, live stock, harvesting, cows on parade, pig worth \$30,000, Iowa corn, prize Belgian mares, Chicago stock yards, at Cornell University, Woolworth building, Capitol, natural bridge in Virginia, returning home to Texas.

Wilderness Friends. 1 reel. Exchange, Educational Films Corp. Moose, bear, duck, mink, partridge, Adirondack deer, sheep, cows, spotted deer, dog and deer as friends, cow and spotted deer, raccoon and dog playing.

The Wards of the Nation. 1 reel. Exchange, Goldwyn. An Indian reservation, Christian worship, tent life, morning ablution, dining room and kitchen, out door feasts, pageant showing religious history, council of the ghost dancers, old war veterans, school days, confirmation of Indian women.

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